Previous references.
Con 2453-09
" 106 of 10

1910-11

File No. 111

(Gen Misc)

Serial Nos. 1–3

Later references.
Con 117-11/1515 B.12

GENERAL AND REVENUE SECRETARIAT.

Serial Nos. 1, 2, 3

Part B. for January 1911

SUBJECT.

Communication Report of the Archeological Deptt for 1909-10

1] From the Officer in charge Archeological Deptt. No 241 of 5-9-10. For the Archeological Survey Report for 1909-10

2] From Madame no 45 of 8-9-10. Forwards 199 copies of the printed report & requests return of 90 copies for distribution & record

3] From Madame. No 4126 of 13-1-11. Acknowledges the receipt

GENERAL AND REVENUE SECRETARIAT.

([illegible])

NOTES.

File No. [illegible]

File Heading.

[illegible]

From

[illegible]

No. [illegible] Dated [illegible] Received [illegible]

Diary No. [illegible]	Enclos. 1	Spare Copies. —	Serial No. 1

Brief Abstract of Letter.

[illegible]

NOTES AND ORDERS.

GPB—30,000—20-3-

Serial No. 2

From the Officer in Charge of Archæological Researches — No. 45 d. 5-5-'11 —

Forwards 199 [illegible] copies of the Annual Report with the request that, after seven thirty copies may be returned to him for [illegible] useful distribution —

Copy given to the Admn. Report Section for their use [illegible]

G. M. 106 of 09 — containing the report for 1908-9 — is necessary for reply.

(2) para 2 & 42 — The request for the permanent entertainment of the two items was rejected in July last but was again declined. (G.M. 40-09-15)

(3) paras 36 & 39 — The services of the Index clerk have since been extended for a further period of six months, i.e. up to the middle of Jan[y] next. The Arch. Officer is informed that the indexing work must be finished by that time. In view of the observations contained in the file relating to the extension it will perhaps be not out of place to take this opportunity to impress again upon the Officer the necessity for getting thro' the work within the time now fixed. The same order directs also the permanent retention of the asst. clerk appointed in connection with the publication of revised editions

Note—Contn. sheet.

GPH—55,000—27-4-'10

Serial No.

101

of the Sravana Belagola other volumes of inscriptions. Next years report may therefore be expected to contain a fuller account of the work done in this direction

(4) paras 24 & 25. The Mysore Dy. Commr's report is awaited in the matter of the proposed renovation of the Mallikarjuna & Kesava temples.

(5) para 43. The ~~receipt of the~~ necessary statements are yet due from the Dy. Commr. Chitaldrug in regard to the acquisition of the lands comprising the Chandravalli site, is yet

(6) The remarks contained in paras 23 & 27 seem to require orders.

Submitted
6/9/10

Have we not now simply to review the report, so far as the work done during the year [illegible] is concerned, & is it not for the Archæological Office to make separate report on all ~~ordinary~~ points which require the orders of Govt? ~~Are we to handle these?~~ The file may be sent to Mr. V. Ramaswami for a rapid review.

6/9/10

File returned to Under Secy. As personally directed

27/9. Please send to the Kesava Devasthanam for putting up a draft review.

29.9.10

Note—Contn. sheet.

GPS—50,000—27-4-09

G.R.S. 12]
General and Revenue Secretariat.

G. M. File No. 111 of 1910-11.

Serial No.

Draft review put up -
RTK
1st Oct 1910.

under sec[y]
rules).

hr
3/10/10

2nd C

MZ
7/11/10

× Is there a hurt Rec -
Certificate for pt I of the report.

× only.
No hurt appears to have been recorded.
A reference is likely to be made to G. I. no. 9. 1438 G. dt. 10.9.03 - G. 3933-80 S. 2 Vols.
VZ 4/11

The review is upon.
Submit to Dewan.

H
2/12/10
CSB

9116
10

Put to Dewan.
hr
7.12.10

Draft approved by Dewan for issue
CSB
16/12/10.

hr.
17-12-10.
MZ

The departmental reports are dealt with as Scheduled Cases. Hence circulate to Council -
MZ
19/12/10

Maybe approved
21/12/10

NOTE—Contn. sheet.

GPH—35,000—27.4.09

9432
21.12.10 Dewan

C. 156.
20. 12. 10

GENERAL AND REVENUE SECRETARIAT.

COUNCIL MATTER.

SUBJECT.

Report of the Archaeological Department for the year 1909-10, with draft review.

CIRCULATED TO COUNCILLORS.

By order,

19th December 1910.

C S Balachandra Iyer
0663 *Secretary to Government.*

K. P. PUTTANNA CHETTY, Esq.,
First Councillor.

H. V. NANJUNDAYYA, Esq., M.A., M.L.
Second Councillor.

Opinion recorded

GIPM 946-10-300

4

G.R.S. 15

Facing sheet for Cases included in the schedule appended to Notification No. 36 of 15th Aug. 1902.

GENERAL AND REVENUE SECRETARIAT

SUBJECT

'Report of the Archaeological Department for the year 1909-10, with draft-review.

	Date	Initial of Officer himself or responsible Deputy
Received in the Secretariat		
Submitted to Secretary		
Submitted by Secretary to Dewan or Councillor in charge		
Returned to Secretary		
Circulated by Secretary for Council ...	17/12/10	
Forwarded by 2 Councillor	17/12/10	
Forwarded by Councillor		
Received in Secretariat		
Considered in Council		
Submitted to the Dewan		
Submitted to His Highness		
Orders passed by His Highness		
Final Orders issued		
Circulated to Councillors		
Passed on by the Councillor ...		
Returned to Secretary by Councillor ...		

GBPM—8-6-1910—300

Submitted to His Highness.

I submit for information the report of the Archaeological Department for the year 1909-10, together with a draft review which may be approved.

J. Marshall
29/[illegible]/10

Record of Cases submitted for the Orders of His Highness the Maharaja

Subject.

Administration Report of the Archaeological Department for 1909-10.

Order.

G. R. S. 12]
General and Revenue
Secretariat.

Gen File No. 111 of 1910 11

Serial No.	
1157	3

To the Officer in charge of Karachi
Revenue

No C 2124 dt. 13.6.11.

Recd. the report separately in
regard to Interest separate
papers on certain revenue matters
[illegible]

Note – Contn. sheet.

GPB—50,000—12-8-10

No. 41/Encl. 1

Mysore Archaeological Office,

Bangalore, 5th September 1910.

D 1152

5.

From

R. Narasimhachar, Esquire, M.A.,

Officer in charge of Archaeological Researches

in Mysore,

To

L. S. Balasundaram Iyer, Esquire, B.A.,

Offg. Secretary to the Government of H. Highness

The Maharaja of Mysore,

General and Revenue Departments.

Sir,

I have the honour to forward herewith a copy of the Annual Report of the Archaeological Department for the official year ending 30th June 1910.

I have the honour to be,

Sir,

your most obedient servant,

R. Narasimhachar

Officer in charge of Archl. Researches in Mysore.

No. 45 with 2 packets
containing 199 copies of the Report

Mysore Archæological Office,

Bangalore, 9th September 1910.

D 1209
— 5.

From

R. Narasimhachar, Esquire, M.A.,

Officer in charge of Archæological Researches
in Mysore,

To

C. S. Balasundaram Iyer, Esquire, B.A.,

Offg. Secretary to the Government of His Highness
the Maharaja of Mysore,
General and Revenue Departments.

Sir,

In continuation of my letter No. 41 dated the 5th instant, I have the honour to forward herewith, for review and distribution, 199 copies of the Annual Report of the Archæological Department for the year ending 30th June 1910. It is requested that, after review, thirty copies of the Report may be returned for record in the office and distribution among the scholars interested in the subject.

I have the honour to be,

Sir,

Your most obedient servant,

R. Narasimhachar

Officer in charge of Archl. Researches
in Mysore.

G.R.S. 28.]

File No. 111-10

Serial No. 3

Diary No. of letter replied to

Proceedings of the Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE SECRETARIAT.

( )

, *the* 19

Date of issue 13.1.11

Signed by Sd/- R. Ramaswamy

READ—

The report of the Archæological Department for the year 1909-1910 forwarded by the Officer in Charge of the Archæological researches with his letter no 41 dated the 5 Sept 1910.

ORDER THEREON.—No. G 4126.

Recorded:

The report ~~which~~ is a full and ~~is~~ interesting account of steady, ~~progressive and intelligent~~ work, carried on during the year. ~~Among the several new inscriptions that were deciphered during the year, was an~~

OVER

SUBJECT.

Copies 11-1-11

GPB—10,000—9-12-09

Bangalore
inscription on a Burmese bell in the Residency
~~Compound~~ grounds Kindly brought to the notice of
the Officer in charge of Archaeological researches
by the Hon. Mr. S. M. Fraser C.S.I., who also sent
at millevals two sets of ganga plates.
Mr Tsuji Sinko, Archaeological Supt. of Burma,
to whom a photo of the bell & inscription
were sent ~~kindly~~ furnished the Officer in
charge of the Archaeological researches in
Mysore, with a transcription and
translation of the inscription. Of the
many coins that were examined during
the year, two, one lead and one brass, Coins
are of some value historically & numismatically.
Both of them were picked up on the Chandravalli
site in Chitaldrug dt. The brass Coin is a
Chinese Coin belonging to the 2nd Century B.C.
as has been identified as such by Mr.
Tsuji Sinko.

The Officer in charge of the Archaeological
researches has again brought to the notice
of Government the existence of some temples,
Splendid Specimens of ancient architecture
which deserve the protection of Government,

G.R.S. 27]

GENERAL AND REVENUE SECRETARIAT.

(*Continuation Sheet draft form.*)

some of them needing urgent repairs to prevent their falling into ruins. He is requested to send in early a separate report containing his suggestions for the consideration of Government.

No further excavations were undertaken on the site of Chandravalli, as the site had not yet been acquired. It is hoped however that the investigations commenced during the year 1905-1906 will be pursued further as soon as the site, for the acquisition of which arrangements are being made, is acquired.

The Archæological Officer, in charge of researches, is requested to submit separate reports on other minor matters dealt with in his report, which require the orders of Govt.

Secretary.

3/10/10

Draft for approval.

BTK

1st Oct 1910.

21/12/10

REPORT OF THE ARCHÆOLOGICAL DEPARTMENT FOR THE YEAR 1909-10, WITH THE GOVERNMENT REVIEW THEREON.

Proceedings of the Government of His Highness the Maharaja of Mysore, General (Miscellaneous), dated 13th January 1911.

READ—

The report of the Archæological Department for the year 1909-10 forwarded by the Officer in charge of the Archæological Researches with his letter No. 41, dated the 5th September 1910.

No. G. 4126—G. M. 111-10-3, DATED BANGALORE, 13TH JANUARY 1911.

ORDER THEREON.—Recorded.

The report is a full and interesting account of steady work carried on during the year.

2. The Officer in charge of Archæological Researches is requested to submit separate references to Government on the minor matters dealt with in his report, which require the orders of Government.

C. S. BALASUNDARAM IYER,
Offg. Secy. to Govt., Gen. & Rev. Depts.

To—The Officer in charge of Archæological Researches in Mysore.

Exd.—C. R.

ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1910.

PART I.—WORK OF THE DEPARTMENT.

1. The arrangement ordered in Government Proceedings No. G. 7386-8—G. M. 67-06-45, dated 28th May 1907, having been found to be inconvenient, the Government placed me under their direct control in their Order No. G. 5736-8—G. M. 256-09-3, dated 3rd May 1910.

2. The two peons who were entertained for taking mechanical copies of new inscriptions discovered in different parts of the Province, but whose period of service was limited to only one year by Government Order No. G. 1156-57—G. M. 43-07-54, dated 20th August 1908, left the Office on the 1st of July 1909.

3. The services of the additional English clerk appointed in connection with the publication of revised editions of the Sravana Belgola and other volumes of inscriptions and of the clerk employed in connection with the preparation of a General Index to the volumes of the Epigraphia Carnatica were dispensed with from the 17th of December 1909 and the 1st of January 1910, respectively, those being the dates on which the sanctioned periods of their services expired in accordance with Government Orders No. G. 2960-61—G. M. 43-07-56, dated 14th November 1908 and No. G. 7133-34—G. M. 262-08-2, dated 17th June 1909.

4. The appointment of the Tamil Pandit, which was to cease at the close of the year under report according to Government Order No. G. 7133-34—G. M. 262, 08-2, dated 17th June 1909, has been continued for a further period of two years, till the end of June 1912, by Government Order No. G. 6793-94—G. M. 40-09-13, dated 24th June 1910.

5. Anandalvar had leave on medical certificate throughout the year. Ramaswami Iyengar was away on 2 months' leave without allowances and nearly 3½ months' leave on medical certificate. Krishnaraja Pillay had privilege leave for nearly 2 months and leave on medical certificate for 2½ months. Ramaswami Sastri, Padmaraja Pandit and Venkannachar were also on leave for about a month each.

6. On information received from the Deputy Commissioner, Kolar District, that a number of inscribed stones had been recently unearthed near the Kôlâramma temple at Kolar, I made a tour to Kolar on the 18th of November 1909. The Kôlâramma temple is an ordinary structure in the Dravidian style of architecture, though the *mahâdvâra* has an imposing appearance with a well-carved doorway. It appears that the *mahâdvâra* and the *mukha-mantapa* had lain buried under the earth to a depth of about 7 or 8 feet, the upper portions alone being visible, so that it was with some difficulty that people could get into the temple. The Deputy Commissioner got the heaps of earth removed as part of relief work during the late distress and was thus instrumental in bringing to the light of day several inscribed stones which had not been seen up to date. These consist of six large slabs forming the lower course of the wall to the left of the *mukha-mantapa* and contain fragments of a number of Râjêndra-Chôla's Tamil inscriptions. The slabs appear, however, to have been displaced at some former time when that portion of the temple was renovated, thus accounting for the fragmentary nature of the epigraphs on them. The same remark applies also to the stones of the basement of the *mukha-mantapa*, a large portion of which has also been lately unearthed. They contain fragments of

Chola inscriptions in Tamil without any continuity, the first portion coming last, the middle portion coming first and so on. There have also been unearthed four more slabs which I found lying near the temple. One of them, at the back of the temple, contains a Kannada inscription; the others are sculptured and look like *viragals*. Among the latter there is a large slab, about 6 feet by 4 feet, representing a spirited scene of a battle of probably the Ganga period. For the space of about 4½ feet from the top the slab is covered with sculptures of horses, elephants, soldiers, celestial nymphs, celestial cars (*vimana*), etc., with the lower portion left quite vacant. This space was apparently intended for an inscription which, for some reason or other, was not engraved. In the centre of the slab there is a big standing figure of a man with a peculiar dagger-like weapon in the right hand and what looks like a shield in the left. Behind it there are three attendants, one holding an umbrella and the others other insignia of royalty. Opposite to this figure is represented a king riding on an elephant with a number of horsemen behind. Each of the other slabs has only one standing human figure sculptured on it. The number of inscriptions newly copied from the recently unearthed portion of the temple, including a few fragments, is 12.

7. Inside the temple there are images of the *Saptamâtṛikâh* (the Seven Mothers) and the image of Kôlâramma in the form of Mahishâsuramardini with 8 hands and a demon under its feet. In another room to the right we have exact copies of all these images in mortar. There is also here a stone image, about 6 feet high, which, according to the *pûjâri*, is Kapâlabhairavi, but which people call Mukaṇâñchâramma owing to its nose having been broken off by the Muhammadans at some former time. According to some, this is the real image of Kôlâramma which, owing to its mutilation, was removed from its place, some other image being set up in its stead. Be this as it may, the image is of interest as it is supposed to be associated in some mysterious way with scorpions. It is stated that on the 5th lunar day of the bright fortnight of Vaiśâkha every year a scorpion issues forth from a hole from below the pedestal of the image, stays near its foot for about half an hour and then disappears. To escape scorpion stings, people make votive offerings of silver scorpions to this goddess.

8. The outer walls of the *garbhagriha* of the Kôlâramma temple are covered from top to bottom with Tamil inscriptions of the Chola period. All these were compared with the printed copies and many corrections made in the latter. One very important correction was that the inscriptions now printed as Nos. 108, 112*a* and 106*d* formed parts of one and the same inscription. Six new inscriptions, 4 Tamil and 2 Kannada, were discovered in the *mukha-mantapa*—five on the pillars and one on the wall to the right of the entrance.

9. I then examined the Sômêśvara, A'njanêya, Nanjuṇḍêśvara, Venkaṭaramaṇa and Kôdaṇḍarâma temples. The last two contain no inscriptions. The Sômêśvara temple is a good specimen of Dravidian architecture. The *mahâdvâra* is a fine structure with an ornamental doorway and ceiling. The pillars of the *mukha-mantapa* are well executed. There is a row of elephants on the basement all round the temple with here and there a *linga* or some other object interposed. The *kalyâṇa-mantapa* in the *prâkâra* of the temple is a fine piece of workmanship both in design and execution. It is built of black stone unlike the other parts of the temple which are built of granite. The temple has also a lofty *gôpura*, the top portion of which is gone. It is no doubt a building of some antiquity, going back at least to the Hoysala period. It is strange that such a fine temple does not contain any inscriptions. I discovered, however, two Kannada inscriptions of the Vijayanagar period on the walls of the storehouse and *Yâgaśâle*. But these are modern. A new Kannada inscription was discovered in the A'njanêya temple and another in the Nanjuṇḍêśvara temple. Two Persian inscriptions engraved on tombs near the Dargâ were also copied. The Darga has a large establishment and receives a monthly grant from the Muzrai Department. It appears that among the stipendiaries are some Hindus including a few Brahmans also.

10. The places that were inspected in the neighbourhood of Kolar were Gaddekaṇṇûr, Tamaka, Jûpalli, Tippasandra, Kîḷukôṭe, Vibhûtipura, Saigoṇḍahalli, Antargange, Têruhalli and Pâparâjaṇhalli. Gaddekaṇṇûr is called Kaḷaniyûr in the Tamil inscriptions of the place. The Râmêśvara temple referred to in them is no longer in existence, a broken *linga* in an adjacent field representing perhaps the site

on which it once stood. A new Kannada inscription was discovered at the village. Besides, Kolar No. 148 was fully copied and the name of the king in Kolar No. 150 correctly deciphered. At Tamaka I found a *mahâdvâra* with a *gôpura* over it standing alone without any temple behind it. That there was a temple once is clear from the remains of the basement visible in several places. The temple site is now occupied by a number of dwelling houses, in some of which, it is said, images and sculptured stones have occasionally been dug up. The date and the name of the king in Kolar No. 146, an inscription of this village, were found out. In each of the villages Jûpalli and Tippasandra a new Kannada inscription was copied.

11. On my way to Têruhalli a new Persian inscription was discovered near the sluice of Daśarathakuṇṭe. At the Antargange the Nîlakaṇṭhêśvara and Viśvêśvara temples were inspected. The former is in ruins. It contains several inscriptions of the Tamil Gangas written in classical Tamil poetry, a rare feature in inscriptions which are not Chola. The Antargange flows through the mouth of a couchant bull and falls to a pond about five feet below. Close at hand is the Viśvêśvara temple. This place is a favourite resort for the celebration of marriages among the lower classes of the population. Tradition has it that in response to the prayer of Muchukunda, the Ganges came over there in the form of the Antargange in order that he might conveniently bathe in it every day, he being too old to undertake a journey to the Ganges. A small hill near Têruhalli is known as Muchukundagiri or Muchukundâśrama, the place where Muchukunda is said to have performed penance. The god of Talagunda, a village about 4 miles from Têruhalli, is known as Muchukundavarada, *i.e.*, the bestower of a boon on Muchukunda. After inspecting the Lingâyat *matha* called *Gavimatha* near the Antargange I went up to Têruhalli, a small hamlet consisting of 5 or 6 houses, situated on the top of a hill. The ascent is rather steep. The Gangâdharêśvara temple at Têruhalli is a pretty large building, the *mahâdvâra* resembling that of the Kôlâramma temple in details of workmanship. The *kalyâṇa-maṇṭapa*, situated to the left as we enter the temple, is a fine structure though unfortunately unfinished. The images of the *Saptamâtṛikâh*, Bhairava, Gaṇapati, etc., in the temple are well carved. They are said to have originally belonged to the Kôlâramma temple and to have been brought here at some former time to save them from the fury of the iconoclastic Muhammadans. The south and west outer walls and bases of the temple are covered with Tamil inscriptions of about the 13th century. A Kannada and a Tamil inscription were newly discovered and copied. Further discoveries in the village were 5 Tamil inscriptions of the Tamil Gangas : 2 on stones below a tamarind tree to the south, 1 on a pillar at some distance to the south-west, 1 on a boulder called *Sâsanabaṇḍe* in a grove to the south and 1 on a rock in a well called Mûganakuṇṭe. A small hill to the south of the temple is called Muchukundâśrama, *i.e.*, Muchukunda's hermitage. It is referred to in the inscriptions as Muchukundagiri. To the west of the temple is a good pond ; and to the south-west of it at some distance are shown some walls which are said to represent an old village named S'ivagangâ. To the north of Têruhalli is a large cave known as *Pâṇḍavara bajjige*.

12. The village next visited was Pâparâjanhalli, also situated on the top of a hill, the ascent to it being more difficult than that to Têruhalli. On the way to the village, near the Paṭâlamma temple, was discovered a Kannada epigraph incised on a big rock. The village, which contains only 8 or 10 houses, is picturesquely situated in a valley surrounded by hills on all sides. There is a Śiva temple and a Dargâ, said to be of Usman Ali. In front of the Śiva temple is a fine stone umbrella with a carved basement, the shaft being one foot in diameter and about six feet high with a stone ornament at the top. The umbrella is about five feet in diameter. The whole stands on a rock on which is engraved a Tamil inscription which is mostly defaced. In a field close by was discovered a curious sculpture representing an elephant in the centre attacked by two dogs, one seizing the trunk and the other the tail. It is not clear what this symbolises. May it be a representation of the overthrow of the Gangas, whose crest was the elephant ? On my way to Bhûtaganda's cave, situated near a rock called Kôtikallu, a new Kannada inscription was discovered ; three at the cave itself, and two more written in red ochre on the under side of the overhanging rock of the cave. The last must be at least 100 years old. Judging from the inscriptions, the cave appears to have been once occupied by a Lingayat guru. At some distance to the east of the cave is the fortified hill called

Durga, which was once the residence of the Mughal Subahdar Khasim Khan. Remains of the fort and residence are to be seen even now.

13. While at Kolar I had a talk with one Bhaskaraiya of Gollahalli, Bowringpet Taluk, and examined some of the old records which he had brought with him. He appears to be a lineal descendant of one Ummâji Pandit, who was again a descendant of Gôparâjaiya and Yellarâjaiya, the Pradhâns under former Pâḷegars and Kulakarṇis of Kolar and four other Taluks. We learn from the records that Ummâji Pandit was a contemporary of Daḷavây Dêvarâjaiya of Mysore and that he and his ancestors repaired the *mukha-mantapa*, *mahâdvâra* and *gôpura* of the Sômêśvara temple and also the *Kalyâṇi* (pond) now known as Gajâgunḍa. They also restored the *mahâdvâra* of the Kôlâramma temple. Two records, one in Kannada and the other in Persian, were received from him for examination. He said that during the time of Tippu the *Saptamâtṛikâh* and a few other images of the Kôlâramma temple were removed by one of his own ancestors, probably Ummâji Pandit, to the temple at Têruhalli for greater safety, as the Muhammadans had before this carried away from the Kôlâramma temple all the ornaments together with the *utsava-vigraha* (the image taken out in processions) and the lion-*vâhana*, both made of silver.

14. So far I have not been able to discover in and around Kolar any epigraphical records of the Ganga period. This is rather strange seeing that Kolar was the earliest and the most celebrated capital of the Gangas. It may, however, be said that the subsequent political vicissitudes of the place account for this in some degree. But this can by no means form an adequate explanation for the complete absence of old records.

15. On finishing my work in Kolar and its neighbourhood, I left for Sîti to examine the Tamil inscriptions there. On the way the Muchukundavarada temple at Talagunda and the Sûryamunḍîśvara temple on the Mallêśvara hill were inspected and a new inscription copied at both the places. Muchukundavarada is a name of Vishnu, which means 'the bestower of a boon on Muchukunda' (see para 11 above). The god on the Mallêśvara hill is so called because, it is said, the rays of the sun fall on the *linga* at sunrise. At Vêmgal the Sômêśvara, Vîrabhadra and Lakshminârâyaṇa temples were visited and a new inscription on a pillar near the Kannada School copied. The villages Vîrâpura, Mêḍâḷa, Kurahalli, Hullanakallu, Holêrhalli, Sanjimale and Nâganâḷ were also surveyed and a new inscription discovered at each of the last four places. On the Sîti hill a thorough survey resulted in the discovery of nearly 40 new inscriptions, the majority of which are in Tamil. The place appears to have been one of considerable importance during the Chola and Hoysala periods. There are also a few records of the early Vijayanagar kings. The hill is a low one with the hamlet of Sîti and a number of temples in a dilapidated condition at its foot. On the hill there are two large temples, the S'rîpatîśvara and the Kâlabhairava, adjoining each other. In the former there are also shrines of Vîrabhadra and Mahishâsuramardini. The oldest inscription on the hill is a Tamil one of Râjêndra-Chôla, of about 1024 A.D., engraved in bold characters on a projecting rock which extends from west to east from the Mahishâsuramardini shrine to a little distance beyond the *garbhagriha* of the S'rîpatîśvara temple. This *garbhagriha* is a natural cave with the above rock completely overhanging it. The epigraph is incised in five compartments of 14 lines each, placed side by side with a short interval of space between. The first and last compartments can be read almost completely, but the three middle ones only in part, as large portions of them are concealed by the walls and terrace subsequently erected. The concealment of the inscription by later structures leads us to the legitimate conclusion that originally the cavelike *garbhagriha* alone was in existence. Only the first compartment and a portion of the second are printed as Kolar No. 44. Now, however, I have succeeded in copying a considerable portion of the remaining compartments also. The next in point of time, a Tamil inscription of Kulôttunga-Chola I, of about 1071 A.D., is engraved on a big rock behind the Kâlabhairava temple. The rock has peeled off to such an extent that only a few bits of writing are left here and there. With the greatest difficulty portions of this inscription were deciphered and copied. Only a portion of the last imprecatory verse in this epigraph is printed as Kolar No. 42. The Kâlabhairava temple is covered with inscriptions both inside and outside. The

new discoveries were both in the temples and on the rocks outside. As the Tamil Pandit had to be sent back to Bangalore owing to illness, the work of copying all the new Tamil inscriptions and comparing a large number of the printed ones with the originals had to be done by myself. The oldest of the newly discovered inscriptions is one of the time of the Hoysala King Vishṇuvardhana. Of the others, a large number relates to the Tamil Gangas and a few to the Vijayanagar kings. One of the epigraphs, of about the 14th century, is of particular interest as it alludes to the practice of offering the finger to the god Kâlabhairava. (See next para.)

16. Kâlabhairava is the most important deity on the hill. He is the tutelary deity of large sections of the cultivating classes such as Morasu Okkaligas, Reddis, etc. The practice of offering the finger to this god was in vogue among the above cultivating classes till about 30 years ago when it was put a stop to by the Government. The origin of this practice goes back to the Puranic period. The large hill to the south of the Sîti hill is known as Bhasmâsurabeṭṭa, because, according to the *sthala-purâṇa*, it was here that the demon Bhasmâsura was reduced to ashes. The hill is supposed to consist of the ashes of the demon and it is urged in support of this supposition that during the rains, however heavy, all the water gets absorbed in the hill, no water flowing down to the foot on any side. Bhasmâsura, who had received a boon from Siva to the effect that anybody on whose head he laid his hand should instantaneously be reduced to ashes, wanted to try the effect of the boon on Siva himself. The latter, trying to evade the demon, was pursued by him wherever he went till at last he came to the hermitage of Gautama near Sîti and by the advice of the sage hid himself in a cave, the present *garbhagriha*, on the Sîti hill. Missing the object of his pursuit, the demon enquired of a cultivator who was ploughing a field close by whether he saw a man running in that direction, whereupon the cultivator pointed to the hill with his forefinger. Just then Vishṇu showed himself to the demon in the form of a beautiful damsel (Môhini) and brought about his death by his own hand as related in the Purâṇas. On Vishṇu relating to Siva how the demon was disposed of, the latter requested Vishṇu to appear to him in the very same form in which he brought about the death of the demon; and on his doing so, Siva became so much enamoured of Môhini that he forthwith embraced her, the result being the birth of Kâlabhairava. When Kâlabhairava asked Siva what he was to do, he was directed to take his abode on the Sîti hill and, as a punishment to the cultivator who betrayed Siva's whereabouts to the demon with his forefinger, to receive as an offering the last joint of the offending forefinger from him and his descendants. The custom of having the last joint of the forefinger cut off and offering it to Kâlabhairava as an expiation continued, it appears, for some time. But as this amputation of the right forefinger interfered seriously with the duties of the cultivator, it was subsequently agreed to propitiate the god by arranging to have two fingers—the little finger and the ring-finger—of the females cut off as a substitute for the one finger of the males. This amputation of the last joints of the two fingers of females was in vogue till about 30 years ago. The classes of cultivators who observe this practice are known as the 'finger-giving' classes. There was till recently, it appears, a regular establishment in the temple for carrying on the amputation a goldsmith for cutting off the finger and others for dressing the wound and for kneading the finger and holding it tight so that no blood might be shed at the time. The devotees had also to pay certain sums of money, which were divided in certain fixed proportions among the *archak* and other servants of the temple as well as among the *âyagârs* of the village, such as the shanbog, patel, goldsmith, barber, etc. They had moreover to bring a certain fixed quantity of rice per head. An inscription in the temple, of about the 14th century, fixes the proportions in which this rice was to be divided among the goldsmith and others. When the amputation was prohibited by the Government, the finger-giving classes raised a strong but unavailing protest against the prohibition. They have now adopted the harmless substitute of having the fingers wound round with flowers in the temple and of unwinding the same with due ceremony on return to their village. It is said that the Sîti hill is the only place in India where this curious custom of offering the finger has prevailed. The *linga* on the Sîti hill is called S'ripatîśvara because, I am told, it was set up by S'ripati or Vishṇu. In the Tamil inscriptions the place is called S'ripati or S'ipati and in the Kannada ones Sihatti or Sihati, now

corrupted into Siti or S'iti. In the inscriptions the Kâlabhairava is called Tribhuvana-vidaṅga-Kshêtrapâla-Piḷḷaiyâr. A low hillock near Siti is said to represent Gautama's hermitage to which Siva fled when pursued by Bhasmâsura.

17. The temples are situated only half way up the Siti hill. I went higher up to the top to survey for inscriptions. It appears that the top of the hill, which was once fortified, was formerly occupied by a village. This is borne out by the flight of steps and the gateways (*tôraṇagambas*) leading to the top. There is a large cave close by, about 35′, by 12′ which the people call Bhûpatamma's temple; a *jâtre* is held here every year in honor of the goddess. I found only a few mutilated mud figures in the cave. It appears that about 200 years ago one Sadânandayôgi had taken up his residence on the top of the hill. No inscriptions were found here. I returned to Bangalore on the 2nd of December.

18. On information received that there were several inscriptions in the *bêchirâkh* village of Ibbaḷakahalli, Closepet Sub-Taluk, I left for Closepet on the 13th of December. The A'rkêśvara and A'njanêya temples were inspected. An impression was taken of the Persian inscription above Channapatna No. 5. The villages Arachikkanhalli, Channamânahalli, Chikkênhalli, Kottipura, Jigênhalli and Aijûru were surveyed. At the first village a new inscription was discovered near the Mallêśvara temple. Kengalguḍḍa to the west of Chikkênhalli was also inspected. At Jigênhalli a few neatly executed Hindu tombs with modern Tamil inscriptions were found. An important Ganga inscription was discovered at Aijûru. It is engraved at the top of a *vîrgal* and refers to the death of Nîtimârga (I).

19. On my way to Vaḍavaṭṭa I inspected Haḷḷimâḷa which, though now an insignificant village, had been a place of considerable importance before the new town Closepet came into existence. At Vaḍavaṭṭa a new inscription was discovered. On the Siddhêśvara hill to the south was also copied a new inscription near the Siddhêśvara temple. The hill is one mass of hard rough rock, and, in a declivity in the middle, stands the temple overhung by the rock and surrounded on three sides by a natural spring. It commands an extensive view of the surrounding landscape. The next place visited was Ibbaḷakahalli. It is situated in a valley surrounded by hills and forest infested with wild beasts, and is strewn over with the ruins of several temples. The ruins were closely examined and the only discovery made was an inscription of the Vijayanagar period in a ruined Îśvara temple. It is said that a large town once occupied the site and that till recently gold coins used to be picked up here and there after heavy rains. Even now pieces of old pottery are said to be turned up by the plough. The place may have been the residence of some Pâḷegar of the Vijayanagar period. I then went to Kûṭagal and inspected the A'njanêya and Sômêśva temples. The village derives its name from the hill close by, on which a huge cylindrical rock about 50 feet high and 30 feet in circumference stands on end. This rock is known as Gaḷagakallu and is said to represent the site of Kaṇva's hermitage. The Venkaṭaramaṇa temple on the hill was examined. Higher up to the south of the temple is a spring called Chakrasone (circular spring) owing to the circular motion of the water in it. The village Shânbôganhalli was also inspected.

20. I next visited Râmagiri, ascending the hill on the side of Haḷḷimâḷa. There are three stone gateways through which we have to pass before reaching the top. The rock known as Kârkhâne-baṇḍe was examined and a new inscription copied. The rock is so called because on it once stood the arsenal where guns, gunpowder, etc., were manufactured during Pâḷegâr Kempe-Gauda's time. The hill, which is fortified, was the residence, it is said, of the Pâḷegâr for some time, and a spot is shown as the one where he came upon a large treasure. The Râma and Râmêśvara temples were inspected. The *ranga-maṇṭapa* of the former is said to have been built by Kempé-Gauda. According to tradition the god Râma was set up by Sugrîva and the story related in connection with this event is an exact counterpart of the story of Vibhîshaṇa's setting up the god Ranganâtha at Srirangam. Râmagiri is said to be the place where the demon Kâkâsura was punished by Râma, and this is why, they say, no crows frequent the hill even now. The god Râmêśvara is said to have been set up by Râma after killing a demon called Śûkarâsura, supposed to be now represented by Handigondiguḍḍa, a hill situated at some distance. A rock in front of the Râmêśvara temple is said to represent the sage Mârkaṇḍêya and a few other rocks to the left of the Râma temple, the 'Seven Sages' (*saptarshayah*).

There is a magnificent *dôṇe* or spring between two lofty masses of rock. It is strange that neither temple contains any inscription. The village next visited was Chauḍêśvarihalli. The ruined temples near Basavankallu and the Chauḍêśvari hill were examined. Tradition locates a great city ruled by Sômaśêkhararâya and Chitraśêkhararâya at the east foot of the Chauḍêśvari hill. Several ruined temples and *vîragals* were found here but no inscriptions. Nirgunda in the Chitaldrug District is also traditionally connected with the above princes; but they may have gone there from here in search of a bride. I also inspected the villages Chikka Bilagumba, Dodda Bilagumba and Sampigedoḍḍi. At the first village a buried stone in a field was dug up and examined. It had at the top the *mukkoḍe* (triple umbrella), usual in Jaina grants, with an ornamental appendage below. Below this, again, was a horse facing to the left. This is rather unusual. The stone had no inscription on it. It is perhaps a boundary stone of some land granted to some Jaina *basti* which was somewhere in the neighbourhood at one time, though there are no Jains now for several miles around.

21. On the 19th December I went to Maddur to examine the Tamil inscriptions there, the printed copies being far from satisfactory. The Narasimha, Varadarâja and Râma (now Lakshmînarasimha) temples were inspected. The first is a large temple in the Dravidian style with a *gôpura*. Six new Tamil inscriptions were discovered on the wall to the right of the second entrance. Most of these are fragmentary, one of them being dated in 1150 A.D., perhaps the oldest record now available in the temple if we omit Mandya No. 6, lying at the outer entrance, which cannot be later than the 10th century. The above wall must be a later structure as is clearly proved by the displacement of the inscribed stones Three new Kannada inscriptions were also copied, one near the *bṛindâvana* in the inner *prâkâra*, one on the Garuḍa-vâhana and one on the brass-plated inner doorway. In the *navaranga* of the temple there are four well-carved pillars of black hornblende similar to the ones usually found in temples of the Chalukyan style. Besides that of Narasimha, the temple contains also images of Yaśôdâ with child Krishna on the lap, S'rînivâsa, Râma, Lakshmaṇa, Sitâ and A'njanêya. The last four were originally in the Rama temple from which they were removed and set up here some years ago. An image of Lakshmînarasimha was subsequently set up in their place. All the images in the Narasimha temple are made of black stone and are more or less beautifully carved. I procured a palm-leaf manuscript of the *Sthala-purâṇa* which professes to be an extract from the Brahmâṇḍa-purâṇa and consists of 12 *adhyâyas*. In it Maddur is called Arjunapuri and also Kadambakshêtra. The god Narasimha is stated to have been set up by Brahmâ and worshipped by the sage Kadamba. The Maddur river is called Kadambanadi after the sage Kadamba. Arjuna is said to have gone to Maddur accompanied by Krishna, worshipped the god and built the *vimâna*, etc., of the temple. The following are mentioned as the 8 *tîrthas* at Maddur:—Padma, Brahma, Rishi, Prahlâda, A'nanda, Nârasimha, Yâdava and Pâṇḍava; and a festival named *Ashṭatîrthôtsava* is said to take place on the 12th lunar day in the bright fortnight of A'śvayuja (September—October) every year. In the inscriptions Maddur is called Maruḍûr and also Nârasimha-chaturvêdi-mangala. The god in the Varadarâja temple is also known as Allâḷanâtha, Allâḷa being a Kannada corruption of the Tamil Aruḷâḷa which is a synonym for Varada. The god Varadarâja at Conjeeveram is also known as Aruḷâḷapperumâḷ. The image of Allâḷanâtha, about 10 feet high, is a wonderful work of art characterised by a marvellous elaboration of details both in front and on the back. The rich carving on the back of this image was so well known among the people that it has given rise to a common saying in Kannada, *viz.*, *Ellâ dêvara munde nôḍu, Allâḷanâthana hinde nôḍu*, which means 'see all the (other) gods in front, but Allâḷanâtha on the back.' There is a tradition that the Hoysaḷa king Vishṇuvardhana set up this image here in order that his mother, who was too aged to go to Kânchi, might worship Varaḍarâja every day. There is also a ruined Îśvara temple at Maddur, the materials of which were being removed for rebuilding it in a more central place. The pillars, beams and capitals show pretty good work, but no inscriptions were found. I also examined the so-called Maddûramma temple. Maddûramma is the goddess presiding over Maddur as Hâsanâmbâ is the goddess presiding over Hassan. The goddesses, said to be seven sisters, are represented by seven natural stones which are in a line in the open ground and protrude a few inches above the ground level, the central ones being bigger than those on the

sides. It appears they refused to be housed; so they are in the open in a pondlike basin in front of a *mantapa*, an oblong platform in mortar being built around them. A *jâtre* is held every year. The devotees of these goddesses are generally the lower classes of the people.

22. The villages in the neighbourhood that were surveyed were Sômanhalli, Rudrâkshipura, Niḍugaṭṭa, Vaidyanâthapura, A'lûr, Hondalgere, Hâgalhalli, Nîlakaṇṭhanhalli, Nagarkere, Sômpura, Mâlagânhalli, Bêḍarhalli, Mabbaḷagere, Hosahalli, Olagarahalli, Muddangere, Soḷḷepura, Tanginhalli and Sivapura. At the first village a new inscription was discovered to the north of the A'njanêya temple. The English inscription on the Maddur bridge was also correctly copied. At Vaidyanâthapura seven new inscriptions were found in the Vaidyanâthêśvara temple, four on stones built into the ceiling of the *navaranga*, one on the pedestal of one of the images and two on stones built into the outer *prâkâra*. Of the latter the one on the wall opposite to the south entrance is an old epigraph of about the 8th century. The stone appears to have originally belonged to some Jaina temple. It has very much scaled off, and the letters that remain are few and indistinct. The other on the west outer wall is a fragmentary record of the Chola period. It contains a portion of the historical introduction usually found in the Tamil inscriptions of Râjêndra-Chôla, written in Kannada characters. Three new records were copied at A'lûr—one, on a *mâstikal* to the left of the Mâri temple and two on *vîragals* built transversely into the basement of the same temple. At Hondalgere was discovered an inscription on an oil mill to the west of the Anjaneya temple. The Kôḷirâya hill to the east of the village was also inspected. At Nîlakaṇṭhanhalli, Mandya No. 21, was correctly and completely copied. Other discoveries were two inscriptions at each of the villages Hâgalhalli, Olagarhalli and Mâlagânhalli and one at the Ellêrappa temple near Muddangere. It may here be noted that one of the two inscriptions copied at Mâlagânhalli is a Jaina epitaph of about the 10th century A.D. It is inscribed on a pillar in front of the Mâri temple, but it is to be regretted that, owing to a big square hole made in the middle of the pillar, only the initial and final letters are left of some of the lines of the epigraph. I left for Bangalore on the 29th of December.

23. On the 27th of April 1910 I made a tour to Mandya Taluk to inspect the Mallikârjuna temple at Basarâḷ in connection with the architectural portfolio. The Anantapadmanâbha and Kâśiviśvêśvara temples at Hosa Bûdanûr, about 5 miles to the east of Mandya, were also inspected. Both of them are built in the Chalukyan style, though now in ruins. There are no sculptures on the outer walls. The Anantapadmanâbha temple probably belongs to the 13th century. Its tower is in a fair state of preservation, though the walls have mostly fallen down. The image of Anantapadmanâbha, which is beautifully carved, has fortunately escaped mutilation by its removal from the temple to a small building newly erected by the villagers with the object of setting it up there. Two more images are left in the *navaranga* in a mutilated condition. The Kâśiviśvêśvara temple, situated a few yards to the east, is much more ruined than the other. The tower is completely gone; the walls have fallen down with the exception of the south one, which is left more or less intact. The work in the interior of this temple is more artistic than in the other. The ceiling panel in the porch and the central one in the *navaranga* are well executed. The figure of Nandi, which is well carved and pretty large in size, is fortunately in a fair state of preservation. There are also a few mutilated images lying in and outside the temple. As in the case of the other temple, it is fortunate that the villagers have removed a few of the images to a new building erected by them for their consecration. The images thus preserved are Ganapati, Saptamâtrikâḥ and Subrahmanya, all well executed, though not profusely ornamented. I am told that the image of Pârvati belonging to this temple was removed some time ago to the Iśvara temple at Mandya. The villagers deserve credit for what they have done in the matter of the preservation of some of the images of the two temples, and the little help that they expect from the Muzrai Department may be given to them with advantage. Photographs were taken of the temples and of a few images. A new inscription was discovered at Haḷe Bûdanûr, situated about a mile to the east of Hosa Bûdanûr. It is engraved on four sides of a pillar in front of the Sômêśvara temple, being a Tamil record of Râjêndra-Chôla written in Kannada characters. The villages Guttal and Chikka Mandya were also examined and a new inscription copied at the latter.

24. Basarâl is situated at a distance of about 15 miles to the north of Mandya. The Mallikârjuna temple is a good specimen of Châlukyan architecture, built in the 13th century during the reign of the Hoysala king Narasimha II. It resembles in many details the Bûchêśvara temple at Kôramangala, Hassan Taluk (see last year's *Report*, para 10), and is fortunately in a good state of preservation. At the two entrances in the north and south there are two elephants and two small towerlike structures in front, with several screens on either side on the walls. There is only one *dvârapâlaka* left at the south entrance, while at the north both are missing. We have on the outer walls the usual horizontal rows of elephants, horsemen, etc., in succession. Then comes the tower resembling that of the Bûchêśvara temple in design and execution; only a few tiers below the *kalaśa* are not sculptured. There is also in front of the tower the sculpture representing Sala in the act of stabbing the tiger as at Kôramangala, but the workmanship is decidedly inferior. Every one of the images on the outer walls has suffered mutilation. Fortunately, the images inside the temple—Nârâyaṇa, Gaṇapati, Sarasvati, Châmuṇḍêśvari, *Saptamâtṛikâh*, etc.—are left intact. The ceiling panels in the *navaranga* show good work, the central one being the best of the lot. The temple is a three-celled one—*Trikûṭâchala*—with the *linga* facing east, Nârâyaṇa facing north and Krishṇa (so they say, but there is no image now) facing south.' The temple is thus described in one of the inscriptions there :—'With wonderful painted sculptures from the bottom to the pinnacle, with representations of pleasant scenes from the Bhârata and other works, the Mallikârjuna temple is an object of wonder as if it were mount Mêru itself studded with images on all sides.' To the south of the temple is a large *maṇṭapa* with a big ceiling panel containing in their proper positions figures of the *ashṭa-dikpâlakas* (*i.e.*, the regents of the eight points of the compass). To the east of the temple stands a round pillar, about 16 feet high, on the capital of which at the south and north ends stand respectively the figures of a man and a woman; both mutilated, the former appearing to attempt a fall to the ground. May this pillar, though uninscribed, be similar to the one near the Hoysalêśvara temple at Halebid, around the base of which is engraved an inscription (Belur 112) recording the self-immolation of prince Lakshma? A similar incident is also recorded in Shikarpur 152, of 1060 A.D. I hear there is a similar pillar at Mâchalagaṭṭa, Nagamangala Taluk. The Mallikârjuna temple richly deserves conservation. The top is leaky in some places and in one place two slabs of the ceiling are gone. This has to be set right at once. A compound wall is urgently needed. Delay in effecting these repairs may bring about the ruin of this ornate structure in the course of a few years. Two *bêhiṛikh* villages to the east of Basarâl were surveyed and two fragmentary inscriptions of the Ganga period discovered.

25. I then went to Sômanâthpur, T.-Narsipur Taluk, *via* Arikere. The Kêśava temple at Sômanâthpur is a splendid example of the Chalukyan style of architecture, its sculpture being, according to Fergusson, more perfect than that of the temples at Belur and Halebid. It was built in 1268 A.D. during the reign of the Hoysala king Narasimha III. Like the temple at Basarâl this is also a *Trikûṭâchala* or three-celled temple, the chief god Kêśava once occupying the cell opposite the entrance and giving his name to the temple. I say once advisedly, because the image of Kêśava is no longer in existence, its place being now occupied by an uncouth image of modern make. The north cell has the image of Janârdana and the south, that of Gôpâla. Both are beautifully carved, though unfortunately a few of the limbs are broken; and, judging from their workmanship, the chief image Kêśava must have been a marvel of the sculptor's art. The ceiling panels are every one of them artistically executed. Though there are some perforated screens on both sides of the entrance, the interior is very dark. Outside, on both sides of the entrance, there is a *jagati* or parapet on which, beginning from the bottom are sculptured horizontally in succession these six rows—(1) elephants, (2) horsemen, (3) scroll work, (4) Purâṇic scenes, (5) small images with intervening turrets and (6) columns with figures between. From the corners on both sides of the entrance where the *jagati* ends, begins the row of large images running round the temple on the walls. The rows on the walls are the same as those on the *jagati* so far as the first four are concerned. Above the fourth, however, we have on the walls (5) a row of *makaras* and (6) a row of swans instead of the rows of small images and columns on the *jagati*. Above the row of swans comes on the walls the row of large images and above this again a row of turrets surmounted by ornamental eaves. There are

three finely carved towers, identical in design and execution, over the three cells. But the original *kalaśas* which may have disappeared seem to have been replaced by rough ones of modern make which do not fit in with the workmanship of the towers. There is no sculpture of Saḷa and the tiger as at Basarâḷ. The number of large images on the walls is 194, of which 114 are female and the rest male. Every one of them is mutilated. It is noteworthy that, as in the temples at Nuggihalli, Halebid and Belur, many of the images have the names of the sculptors who executed them engraved at the base. A few names occur also in other rows and likewise on the basement. Altogether 75 such short inscriptions were discovered around the walls and on the basement, their date being about 1268 A.D., the year in which the gods were set up. Among the names of the sculptors may be mentioned Mallitamma (also called Malli in two places), Baleya, Chaṇḍeya, Bâmaya, Masaṇitamma, Bharmaya, Nañjaya and Yaḷamasaya. The first name occurs in 10 places, the 2nd in 6 places, the 3rd in 5, the 4th in 4, the 5th in 3, the 6th in 2, and the 7th and the 8th each in one place. From the above it will be seen that Mallitamma had most to do with the ornamentation of the temple. He is no doubt identical with the Mallitamma who made the images on the north wall of the Narasimha temple at Nuggihalli which was built in 1249 A.D. (see last year's *Report*, para 84). The temple is conserved by the Government as it should be. It stands in a square cloistered courtyard on a raised terrace which is supported at the angles by figures of 12 elephants facing outwards. According to the inscription in the temple nearly 70 images appear to have been set up in the cells of the veranda around the temple, though no image is now found in any of them. The veranda is in a dilapidated condition, several of the beams being broken and the wall being out of plumb. Some repairs are urgently needed to prevent the veranda from going to complete ruin. The *mukha-maṇṭapa* of the temple is leaky; a coat of concrete is very necessary. The top portions of the outer wall are gone in many places. They have to be restored in brick and mortar in conformity with the existing portions. The above repairs appear to be indispensable to safeguard the temple from injury. Being the best existing complete specimen of Chalukyan architecture, it richly deserves the expenditure of a few thousand rupees to keep it safe and in good order. Photographs were taken of the temple, of a few images and of the fine stone inscription. A new inscription was also discovered in the west veranda on a slab built into the ceiling.

26. I then inspected the Pañchalinga and Lakshmînarasimha temples to the east and south-west of the Kêśava temple. The former, mostly in ruins, is a large structure in the Dravidian style built of granite with three towers over three cells standing in a line. The latter, situated a few yards from the bank of the Kâvêri, though built in the Chalukyan style, is a plain structure without any sculptures. The tower is partly gone and the walls have mostly fallen down. It is referred to in the inscription of the Kêśava temple. The people call it 'Moṇṇusâle temple,' because they have a tradition that it was built by a sculptor with a maimed hand (*moṇḍa*).

27. On my way back to Maṇḍya I halted for a few hours at Bammûr to examine the temples and inscriptions there. The Kailâsêśvara, Hanumantêśvara, Râma, Jammânjanêya and Sarôvarânjanêya temples were inspected. The first temple is in ruins. A new Tamil inscription was discovered on its south wall. The *kalyâṇa-maṇṭapa* to the west is a fine structure, though now in a dilapidated condition. The Hanumantêśvara temple appears to be the oldest in the village, because on its basement we have an inscription (T.-Narsipur No. 122) of the Chola king Râjarâja who began to rule in 985 A.D. Here also the Tamil introduction is written in Kannada characters. Unfortunately a later structure conceals portions of this inscription. A new Tamil inscription was also discovered on the wall to the right of the south entrance. Tradition has it that the *liṅga* of this temple was set up by Hanumân, the monkey-god. The name 'Jammânjanêya temple' is accounted for by the statement that the A'njanêya of the temple was set up by the Mâdhva guru Vyâsarâyasvâmi who was born on the very spot where the temple now stands. The Sarôvarânjanêya temple is so called because it is situated near a pond. The Râma temple is the largest in the place. T.-Narsipur Nos. 129-131 are said to be found in a Janârdana temple which is no longer in existence. Not a vestige of it is now to be found on the site which was pointed out to me as the one on which the temple

once stood. The above inscriptions are important; and it is to be regretted that the chance of checking the printed copies, which are not very satisfactory, by a comparison with the originals, is lost for ever as all the stones have been removed. Such vandalism cannot be too severely condemned. The same was the case with the Mangalêśvara temple at Kûḍalûr about which I wrote in my last year's *Report* (para 30). In these circumstances I cannot help reiterating the request made last year (para 28) that a circular should be issued to the effect that no temple or other monument containing inscriptions must be permitted to be altered, renovated or dismantled without giving previous intimation to the Archæological Department. Bannûr seems to be a place of considerable antiquity. It was apparently the residence of the Ganga king S'rîpurusha about the middle of the 8th century A.D. (T.-Narsipur 115). Though called Vahnipura in modern inscriptions, its name in old Kannada inscriptions is given as Banniyûr and in the Tamil ones as Vanniyûr. It is likewise called Jananâtha-chaturvêdi-mangala. I returned to Bangalore on the 4th of May.

28. As far back as the beginning of 1907 a circular letter was addressed to all the Deputy Commissioners, requesting them to issue definite instructions to the Amildars of their respective Districts to ascertain, by a reference to the published volumes of inscriptions, if there were any stone or copperplate inscriptions in their respective Taluks which had escaped notice during the former Survey, and to report the same to the Archæological Department. Up till now only a few Amildars of the Tumkur and Mysore Districts have sent in their reports. The lists submitted by the Tumkur and Chiknaikanhalli Amildars contained a number of inscriptions not copied before. So, Pandit Venkannachar of my Office was sent out in April last to copy these inscriptions and also to see if there were any new ones in the villages close by. He visited 14 villages in Tumkur Taluk and 15 in Chiknaikanhalli Taluk and copied nearly 70 new inscriptions. Some of these records are of considerable historical value, especially those copied at Hirigundagal, Tumkur Taluk, nearly 15 in number, being old *viragals* of the 8th and 9th centuries relating mostly to the wars between the Gangas and the Râshṭrakûṭas. Mechanical copies have also been prepared of most of the new inscriptions. Two sets of copperplates were also brought by Pandit Venkannachar, one relating to the Gangas and the other to the Hoysalas.

29. Among the office records was discovered a number of photographs of inscriptions by Lieut.-Colonel Dixon. On examination these were found to contain 4 inscriptions in all, 3 on copperplates and 1 on stone. None of them is printed in any of our volumes. From a note on the photographs we learn that two of the inscriptions were found at Kolar and the others at Devanhalli. No further details are given. One of the above two inscriptions at Devanhalli is the copperplate charter known as the Devanhalli plates of S'rîranga-Râya I, which, though dealt with by Mr. Rice in his *Mysore Inscriptions*, is somehow or other left out in the Bangalore volume. Another discovery among the office records was a photograph of a Marâthi *rahadâri*, dated 1753 A.D., with a seal in Persian characters. It was sent for favor of decipherment to Mr. D. R. Bhandarkar, M.A., Archæological Superintendent, Poona, who very kindly had it transcribed and translated for me by Mr. V. K. Rajwade of Poona.

30. The *archak* of the Venkaṭaramana svâmi temple at Âlamgiri, Chintamani Taluk, sent through the Amildar 12 old Marâthi *sanads*, of about the middle of the 18th century, relating to the above temple, along with a copperplate inscription of Venkaṭapati-Râya I. The *sanads* were sent for favor of decipherment to Mr. D. Shama Rao, Superintendent, Revenue Survey, who has kindly sent me transcripts of the same in Kannada characters; and Mr. M. S. Narayana Rao, retired Deputy Commissioner, has obligingly translated the same for me.

31. Further discoveries of the year under report were 2 inscriptions at Jôdi Manganahalli and 1 at Kengêri, Bangalore Taluk; and a Burmese inscription on a Burmese bell in the Residency compound, which was kindly brought to my notice by Mr. S. M. Fraser, C.S.I., the Honorable the Resident in Mysore. He has also very kindly sent me at intervals two sets of Ganga plates for examination. Mr. Taw Sein Ko, Archæological Superintendent, Burma, to whom a photograph of the Burmese inscription was sent, has obliged me, as in the previous year, by kindly sending me a transcript and a translation of the same.

32. Altogether the number of new records copied during the year was 320, of which 120 belong to the Mysore District, 110 to the Kolar District, 70 to the Tumkur District and 20 to the Bangalore District. According to the characters in which they are written, 60 are in Tamil, 13 in Marâthi, 5 each in Nâgari and Persian, 2 in Telugu, 1 in Burmese, and the rest in Kannada. The printed inscriptions were also checked by a comparison with the originals in almost every village that was visited, and thus complete and accurate copies have, as far as possible, been procured of a good number of them in the above Districts.

33. In the last year's *Report* (para 23) it was stated that impressions of about 15 inscriptions engraved in Gujarati characters at Sravan Belgola were sent to Mr. D. R. Bhandarkar, M.A., Archæological Superintendent, Poona, for favor of decipherment. As they were all with one exception other than Marâthi, Mr. Bhandarkar sent them on to Mr. Pandit Ramkarna of Jodhpur, an expert in modern northern scripts and dialects, for examination. The latter gentleman has very kindly sent me transcripts and translations of all the inscriptions together with some interesting notes on them. These will be referred to in Part II of the Report.

34. A letter was addressed to the Conservator of Forests, requesting him to issue instructions to his subordinates to report to the Archæological Department in case they came across any inscribed stones in the forest tracts. As a result of this, three new inscriptions have been brought to light up to date.

35. During the year 765 gold coins were received for examination from the Secretariat and the Bangalore District Office. They were found to consist of Vîrarâya *fanams* of the West Coast, Vijayanagar coins of Harihara II and Krishṇa-Dêva-Râya, and Ikkeri coins of Sadâśiva-Nâyaka. Another lead coin of the Mahârathi was received from Mr. K. S. Raghavachar, District Office, Chitaldrug, who informs me that he picked it up on the site of Chandravalli (see last year's *Report*, para 12) one day after heavy rains. This coin differs in some respects from the one I discovered last year. Among the coins unearthed by me at Chitaldrug, there was a brass coin which was not noticed in the last year's *Report*. It was picked up in a part of the water course that cuts through the Chandravalli site, and has a square hole in the middle around which runs a legend in Chinese characters which are much worn. It is apparently an old Chinese coin. Mr. Taw Sein Ko, to whom it was sent for examination, has favored me with his opinion that the coin may belong to the 2nd century B.C.

36. The revised edition of the Sravan Belgola volume is being carried through the press. About 80 pages of the Kannada texts have been printed.

37. The printing of the revised edition of the Karṇâṭaka-Śabdânuśâsana has made better progress during the year, nearly 80 pages having been printed.

38. A few Kannada books were received from the Dewan and the Private Secretary to His Highness the Maharaja for review. These were examined and opinion sent.

39. With regard to the work in connection with the preparation of a General Index to the volumes of the Epigraphia Carnatica, the alphabetical arrangement of the slips has partly been completed. The work came to a standstill on the 1st of January, the date on which the sanctioned period of the services of the only clerk that had been doing the work expired.

40. The Photographer and Draughtsman prepared illustrations for the Annual Reports for 1908-09 and 1909-10. He took photographs of a number of copper-plates and coins and prepared facsimiles of them. He also prepared a few illustrations for the revised edition of the Sravan Belgola volume. A good portion of his time was taken up in developing negatives brought from circuit and printing photos. He accompanied me on tour to the Mysore District and took photographs of several temples and inscriptions.

The Architectural Draughtsman completed two difficult plates illustrating the temples at Harnhalli and Koramangala. He also made pencil sketches of a few others.

A list of photographs and drawings prepared during the last two years is given at the end of this Part of the Report.

41. Of the transcripts of Sanskrit and Kannada works prepared in this office, 19 volumes containing 25 works in all were sent to the Oriental Library, Mysore.

The following are a few details about them :—

No.	Work	Author	Language	Remarks
1	Âpastamba-S'rautasûtra ...	Âpastamba ...	Sanskrit ...	...
2	Âpastamba-Grihyatâtparya-darśana.	Sudarśanâchârya ...	Do ...	...
3	Sadbôdhachandrôdaya ...	Padmanandi ...	Do ...	Jaina work.
4	Dharmôpadêśâmṛita ...	Do ...	Do ...	Do
5	S'rutâvatâra	(?)S'rîndinandi ...	Do ...	Do
6	Bâṇâsuravijaya	Venkaṭârya ...	Do ...	...
7	Vṛittachintâratna	S'ântarâjapaṇḍita ...	Do ...	Jaina work.
8	S'rîrangamâhâtmya ...	S'ingarârya ...	Kannada ...	...
9	Munivaṃśâbhyudaya ...	Chidânanda-kavi ...	Do ...	Jaina work.
10	Chikka-S'râvakâchâra ...	Not known ...	Do ...	Do
11	S'râvakâchâra	Do ...	Do ...	Do
12	Jñânasâra	Do ...	Do ...	Do
13	Yayâtichârita-nâṭaka ...	Râmârya ...	Sanskrit ...	...
14	Karṇâṭaka-Bhâshâbhûshaṇa ...	Nâgavarma ...	Do ...	Jaina work.
15	Munisuvrata-kâvya ...	Arhaddâsa ...	Do ...	Do
16	Râghavâṅka-kâvya ...	Chikka-Nañjêśa ...	Kannada ...	Lingayat work.
17	Sachchhûdrâchâranirṇaya ...	Chikka-Dêva-Râya ...	Sanskrit ...	...
18	Halâsyamâhâtmya ...	Nañjarâja ...	Kannada ...	...
19	Śûpaśâstra	Mangarasa ...	Do ...	Jaina work.
20	Śankaradâsimayyana-charite ...	Mallikârjuna ..	Do ...	...
21	Śûktisudhâkara	Bhairavasêna ...	Sanskrit ...	...
22	Purudêva-champu ...	Arhaddâsa ...	Do ...	Jaina work.
23	Hastyâyurvêda	Pâlakâpya ...	Do ...	...
24	Bhadrabâhucharitam ...	Ratnanandi ...	Do ...	Jaina work.
25	Bhadrabâhucharitârthasangraha.	Jagannâthâchârya ...	Kannada ...	Do

42. During the year under report the touring work of the Department has suffered to some extent owing to the abolition of the appointments of two peons from the beginning of the official year. A large number of new inscriptions is being discovered year after year in different parts of the Province. Mere transcripts of these are not of much use; good mechanical copies are also necessary as permanent records in the office not only for determining in doubtful cases the correct readings and the approximate period but also for preparing facsimiles when desired. Further, no estampages of a good number of important inscriptions published in the early volumes are available in the office. These also have to be prepared where desirable. For this work alone the services of two trained men are absolutely necessary. There are also other duties to be attended to such as guarding camp things, etc., for which the services of one or two peons are necessary. Of the peons now allowed to the office, only one can conveniently, or two with some difficulty, be taken out on tour. Even when there was urgent work for two surveying parties, one party had to forego its trip as there were no peons available to accompany it.

43. No further excavations were undertaken on the site of Chandravalli during the year, as arrangements for acquiring the site had not yet been completed.

44. The office staff have worked satisfactorily; but there were some interruptions owing to severe illness among a few of them.

List of Photographs.

No.	Size	Description	Village	District
1	12×10	Ramesvara Temple, front tower ...	Ramanathpur ...	Hassan.
2	12×10	Do. riverside view ...	Do ...	Do
3	12×10	Do inside view of the parapet.	Do ...	Do
4	12×10	Do do ...	Do ...	Do
5	12×10	Do Nagari inscription ...	Do ...	Do
6	12×10	Buchesvara Temple, south view	Koravangala ...	Do
7	12×10	Do front tower	Do .	Do
8	12×10	Do full view	Do ...	Do
9	12×10	Do panel	Do ...	Do
10	12×10	Do do	Do ...	Do
11	12×10	Do south entrance ...	Do ...	Do
12	12×10	Do north view ..	Do ...	Do
13	12×10	Ramesvara Temple, front view	Ramenahalli ...	Do
14	12×10	Viragal at Vaddaraballi	Gorur ...	Do
15	12×10	Kesava Temple, south view	Harnahalli ...	Do
16	12×10	Do front view	Do ...	Do
17	12×10	Do tower south	Do ...	Do
18	12×10	Somesvara Temple, south view	Do ...	Do
19	12×10	Do tower south	Do ...	Do
20	12×10	Do north view	Do ...	Do
21	12×10	Do tower, north	Arsikere ...	Do
22	12×10	Siva Temple, south view	Do ...	Do
23	12×10	Do tower, south	Honnawar ...	Do
24	12×10	Kesava Temple, west view	Do ...	Do
25	12×10	Do north view	Nuggehalli ...	Do
26	12×10	Lakshminarasimha Temple, south view ...	Do ...	Do
27	12×10	Do west view ...	Sravana Belgola ...	Do
28	12×10	Jinanathapur Basti, north view	Do ..	Do
29	12×10	Do south view	Do ...	Do
30	12×10	Maharnavami Mantapa, east view ...	Do ...	Do
31	12×10	Chamundaraya Basti, full view	Do	Do
32	12×10	Kugebrahmadeva pillar	Do ...	Do
33	12×10	Chandragiri, full view of the temples ..	Do ...	Do
34	12×10	Kalyani, south view	Do ...	Do
35	12×10	Bhandara Basti, north view	Do ...	Do
36	12×10	Vindhyagiri, north view	Do ...	Do
37	12×10	The Jaina Matha, front view ...	Do ...	Do
38	12×10	North view of the town	Do ...	Do
39	12×10	Group of figures in the Matha	Do ..	Do
40	12×10	Akkana Basti, stone inscription	Do ...	Do
41	12×10	Stone inscription	Do ...	Do
42	10×8	Do	Do ...	Do
43	10×8	Do	Halebid ...	Do
44	12×10	Photo from Drawings of Kedaresvara Temple.	Do ...	Do
45	12×10	Do do ...	Do ...	Do
46	12×10	Do do ...	Do ...	Do
47	12×10	Mahal on Brahmagiri, front view	Siddapur ...	Chitaldrug.
48	12×10	Brahmagiri, view with Mahal	Do ...	Do
49	12×10	Viragal	Do ...	Do
50	12×10	Viragal in the Municipal garden	Chitaldrug ...	Do
51	12×10	West view of the hill with fort	Do ...	Do
52	12×10	Chandravalli site plan	Do ..	Do
53	12×10	Chitaldrug antiquities	Do ...	Do
54	12×10	Do	Do ...	Do
55	12×10	Do	Do ...	Do
56	12×10	Do	Do ...	Do
57	12×10	Andhra, Roman and Vijayanagar coins ...	Do ...	Do
58	12×10	Lead coins and clay seal	Do ...	Do
59	12×10	Kesava Temple, east view	Somanathpur ...	Mysore.
60	12×10	Do tower, south-west ..	Do ...	Do
61	12×10	Do tower, north-west ...	Do ...	Do
62	12×10	Do tower, west	Do ...	Do
63	12×10	Do ornamental base with screen north side.	Do ...	Do
64	12×10	Do ornamental base with screen south side.	Do ...	Do
65	12×10	Do ornamental base with figures, north-west.	Do ...	Do
66	12×10			

List of Photographs—*concld.*

No.	Size	Description	Village	District
67	12 × 10	Kesava Temple, ornamental base with figures south-west.	Somanathapur ...	Mysore.
68	12 × 10	Do ornamental base with figures, west.	Do ...	Do
69	12 × 10	Do figure in base of west corner of the temple	Do ...	Do
70	12 × 10	Ruined temple, south of Kesava Temple ...	Do ...	Do
71	12 × 10	Stone inscription in Kesava Temple ...	Do ...	Do
72	12 × 10	Mallesvara Temple, north view	Basaral ...	Do
73	12 × 10	Do tower south	Do ...	Do
74	12 × 10	Do ornamental base to eaves, north.	Do ...	Do
75	12 × 10	Do do ...	Do ...	Do
76	12 × 10	Do north side entrance ...	Do ...	Do
77	12 × 10	Do Dvarapalaka, inside the entrance.	Do ...	Do
78	12 × 10	Do pillar with two figures on top.	Do ...	Do
79	12 × 10	Ceiling in front of Kasivisvesvara Temple ...	Badnur ...	Do
80	12 × 10	Virabhadra figure in do ...	Do ...	Do
81	12 × 10	Anantapadmanabhasvami Temple, west view ...	Do ...	Do
82	12 × 10	Do Vishnu figure	Do ...	Do
83	12 × 10	Do figure	Do ...	Do
84	10 × 8	Stone inscription	Do ...	Do
85	10 × 8	Do	Do ...	Do
86	12 × 10	Ganga copper plates	Melekote ...	Tumkur.
87	$6\frac{1}{2} \times 4\frac{3}{4}$	Do seal	Do ...	Do
88	$6\frac{1}{2} \times 4\frac{3}{4}$	Nagari copper plate of Ballala	Belagudi ...	Do
89	10 × 8	Stone inscription	Chikkasarangi ...	Do
90	10 × 8	Viragal	Hiregundagal ...	Do
91	12 × 10	Chennakesava Temple, front tower ...	Kaidala ...	Do
92	10 × 8	A fragmentary Tamil inscription	Siti Hill ...	Kolar.
93	12 × 10	Sripadaraya Matha copper plate	Mulbagal ...	Do
94	10 × 8	Burmese inscription on a Burmese bell in the Residency compound.	Bangalore ...	Bangalore.
95	12 × 10	Ganga copper plates received from the Residency.	Manne ...	Do
96	12 × 10	Do seal do ...	Do ...	Do
97	12 × 10	A Burmese bell in the Bangalore Museum ...	Bangalore ...	Do
98	12 × 10	Photo of Nagari copper plates received from the Secretariat.	Do ...	Do
99	12 × 10	A Burmese bill in the Residency compound ...	Do ...	Do
100	12 × 10	Another set of copper plates received from the Residency.	...	..
101	$6\frac{1}{2} \times 4\frac{3}{4}$	Do seal do ...	...	...
102	12 × 10	Andhra, Chinese and Vijayanagar coins ..	...	...
103	$8\frac{1}{2} \times 6\frac{1}{2}$	Ainuli copper plates	Ainuli ..	Gulbarga.
104	$6\frac{1}{2} \times 4\frac{3}{4}$	A Marathi Rahadari	...	...

List of Drawings.

No.	Description	Village	District
1	Ground plan of Kedaresvara Temple	Halebid ...	Hassan.
2	Tracing of Kedaresvara Temple, north side	Do ...	Do
3	Do do do	Do	Do
4	Do do south side	Do ..	Do
5	Ceiling in Bucheswara Temple	Koravangala ...	Do
6	Do Somesvara do	Harnahalli ...	Do
7	Do front of Gommatesvara	Sravana Belgola ...	Do
8	Pillar in Akkana Basti	Do ...	Do
9	Chandragupta Basti, east side	Do ...	Do
10	Do north side	Do ...	Do
11	Chamundaraya Basti, south side	Do ...	Do

Part II.—Progress of Archaeological Research.

I. Epigraphy.

45. Most of the new inscriptions copied during the year under report c be assigned to specific dynasties such as the Gangas, Râshṭrakûṭas, Noḷamb Cholas, Chalukyas, Hoysalas, Vijayanagar and Mysore. There are also a f records which relate to the Tamil Gangas of the Kolar District, the Mahrattas a the A'vati chiefs. The old *vîragals* of the 8th and 9th centuries A.D. found Hirigunḍagal and Sankênhalli, Tumkur Taluk, and the inscriptions copied at Mud dênhalli and Kampanhalli, Chiknaikanhalli Taluk, deserve special mention among the discoveries of the year. They supply items of valuable information in connection with some of the Ganga kings and some of the feudatories of the Hoysala kings. Among the copper plates, those of the Ganga king Râjamalla are of interest as differing in many respects from the published grants of the dynasty.

The Gangas.

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Mâdhavavarmâ III.

47. The plates of Mâdhavavarmâ III (see Plate I), referred to in the previous para, are five in number, of which unfortunately the second plate is missing. Each plate measures $5\frac{1}{4}''$ by $2''$, the first and last plates being engraved on the inner side only. The writing is in Haḷa-Kannada characters. The plates are strung on a ring which is $3''$ in diameter and $\frac{1}{4}''$ thick, and has its ends secured in the base of an oval seal measuring $1\frac{1}{4}''$ by $1''$. The seal bears in relief a standing elephant which faces to the proper right. The plates were in the possession of Patel Siddalingêgauḍa, son of Kâḷêgauḍa, a resident of Meḷekoṭe, Tumkur Taluk.

Part II.—Progress of Archaeological Research.

I. Epigraphy.

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MELEKÔṬE (TUMKUR TALUK) PLATES
of the Ganga King Mâdhavavarma (Mâdhava III).
About 400 A.D.

Ib

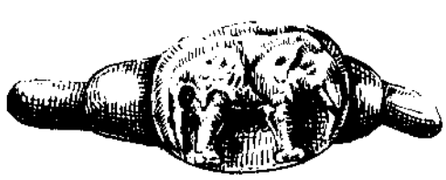
IIIa

IIIb

IVa

IVb

Va



SEAL

PLATE I.

Melekoṭe Plates of Mâdhavavarmâ III.

(*Ib*) [1] svasti jitam bhagavatá gata-ghana-gaganábhéna Patmanábhéna śrímaj-Jáhnavéya-kulámala-vyómávabhá-

[2] sana-bháskarasya sva-khádgaika-prahára-khaṇḍita-mahá-śilástambha-labdha-bala-parákkrama-yaśasaḥ

[3] sva-bhuja-java-jaya-janita-sujana-janapadasya dáruṇárigaṇa-vidáraṇa-raṇópala-

[4] bdha-vraṇa-vibhúshaṇa-vibhûshitasya Káṇváyana-sa-gótrasya śrimat-Koṅgaṇi-Varmmma-dharma-mahá-

[5] dhirájasya putrasya pitur anvágata-guṇa-yuktasya vidyá-vinaya-vihita-vṛirttasya

(III*a*) [6] vápaṃ kshétraṃ dattaṃ ubhaya-taṭáka-sámányódaka-nishpannáni kédáráṇi tathá Vittamba-vaṇija-

[7] kshétrád dakshiṇa-púrvvéṇa śilá-taṭâkasyádhastát śhaṭ-khaṇḍukávápaṃ kshétraṃ dattaṃ mahá-rájàdhi-

[8] rájénádbhiḥ ubhayartu-nishpatti śaradaṃ graishmakañ cha tathá hi vastrakára-kshétrát paśchiména

[9] téshám éva śyámáka-kshétrát paśchimóttaréṇa pañcha-khaṇḍukávápaṃ kshétraṃ dattaṃ tasyaiva vihárasya

[10] rakta-taṭákasyádhastát tri-khaṇḍukávápaṃ kshétraṃ dattaṃ punaś cha rakta-taṭákábhyantaré śáradaṃ daśa-

(III*b*) [11] khaṇḍukávápa-kshétraṃ dattaṃ athátrávadhayaḥ Avaniya-nadyát púrvvéṇa mahá-

[12] śrésḥṭhi-kshétrát paśchiména Kumára-múla-kshétrád uttaréṇa punaś cha Avaniya-nadyát dakshiṇéna

[13] ashṭádaśa-khaṇḍukaṃ śyámáka-kshétraṃ dattaṃ tathá Śákya-śilát púrvvéṇa vastrakára-kshétrát

[14] paśchiména mahá-pathád uttaréṇa Chóliga-vaṇija-kshétrád dakshiṇéna dvádaśa-khaṇḍukaṃ

[15] śyámáka-kshétraṃ dattaṃ mahá-rájâdhirájénádbhiḥ dattáni viṃśati-śalákayá chatur-bhágé cha

(IV*a*) [16] kanakañ cha śmaśáné chaváchchhádita-visṛita-vastráṇi chátur-vvaidyaṃ puraskṛitya mahá-pratihára-

[17] pramukhó sákshiṃ Perúr-adhishṭhána-vásibhiḥ sarvva-sampad-ópétair mÀlaṇi-grâma-śreṇyâdibhiḥ

[18] dóyaṃ likhitaṃ Chárudatténa sénápatiná séyaṃ rája-datti ; Gáṅgóya -kula-samudbhavai

[19] r anupálayitavyá sarvva-parihāréṇa yé chásyóparó (dhaṃ) karishyanti dêham iyaṃ gatir bha-

[20] vitá tad yathá kshudra-paśv-anṛité pañcha daśa hanti gavánṛité śataṃ aśvánṛité hanti sahasraṃ

(IV*b*) [21]puruśhánṛité hanti játá (n ajátá) ṇś cha suvarṇṇasyánṛité prabhóḥ sarvvaṃ bhúmy-anṛite hanti

[22]mátma bhúmy-anṛitaṃ vadét bahubhir vvasudhá bhuktá rájabhiḥ Sagarádibhiḥ yasya

[23]yasya yadá bhúmi tasya tasya sadá palaṃ sva-dattaṃ para-dattaṃ vá yó

[24]haréti vasundhará shashṭiṃ varsha-sahasráṇi ghóré tamasi varttaté

(V*a*) [25]iti yasmin Gáṅgéya-rájyé tasmin śrí-Mádhava-varmmaṇaḥ śásanaṃ Buddhasatváya

[26]dattaṃ á-chandra-tárakam ||

PLATE II.

1.

Chikka Sárangi Inscription of Akâlavarsha II. 903 A.D.

[1]svasty Akálavarsha-śrí-prithví-valla[bha]-mahá-rájádhirája
[2]paramêśvara-parama-bhaṭârar uttaróttarábhipravarddha-
[3]mána-vijaya-rájyam á-chandrátárárkkam salutt ire svasti samasta-
[4]rájya-bhara-nirôbata-mata-prachaṇḍa-daṇḍanáyaka śrí-Dâmapai-
[5]yya tenkaṇa-díśávarakk ella daṇḍanáyakan ági Maṇṇeyoḷ ire
[6]S'aka-varsham eṇṭu-núṟa ippatta-nálkaneya Dundubhi-sambatsaram
pravartti-
[7]se tad-ábhyantara Pálguna-bahula-chhattiyum A'ditya-váradandu
[8]Durvvinîta-arasarâ daṇḍanáyakanu Bhaṭṭavuttar sásirvvaru Oleya
aynúrvvaru Be-
[9]ya munurvvarum mi ··· taṇḍiya mahájanakke dharmma-nimitta kotta
sthitiya krama ávu-
[10]d endaḍe arasará Duvali-náyakan álvan Kudda-arasar álva bandár
unâyakargge sollage ki-
[11]lálge kúḷu vuṇa .. ya kuḍuvor pûrvva-maryyádeyoḷe hanchisuvodu
[12]sthitiyan aḷidu uṇḍavar kavileyum párvvarumam koudom Báraṇásiyan aḷi-
doru .
[13]. ru Bhaṭṭavuttar .. leya varakk enneya dhirkke tammut erose . garde.
[14] . vika viḍuvoru Bhaṭṭavuttaru Kanakayyáchári Saribadayyañ Chôḷa..Midile-
[15]ya Kamayya Bharatayya Diṭṭiyamma Ammaṇa Bevavaru Kaṇḍasakkara-
Kasavaṇṇa Kuṇṭa-Na-
[16]gamma Doggayya int inibará datti maṅgaḷa mahá śrí

2.

Viragal at Hirigunḍagal

(*S'ripurusha*)

[1]svasti śrí-S'rípurusha-mahá-rája-
[2]r prithuví-rájyam-geye Siyagellar
[3]Maṟugare-náḍu núnúṟum áḷe Múṟukoḍe A-
[4]nniyar Pinchanûrá éṟinuḷ eṟidu biḷdár Ka (una)-
[5]rasaruḷ idarke chivàni kaḷani válgaḷchu-koṭṭodu

3.

Viragal at Sankénahaḷḷi.

(*S'ivamára*)

[1]svasti śrí-Sivamára mâ-
[2]ha-rájar prituví-rájyam-geye
[3]Balavemmarasara kálegaḍoḷ eṟidu

PLATE III.

Maṇṇe Plates of Râjamalla I, 828 A.D.

(*The first three plates.*)

(I*b*) [1]॥ màtur ggarbha-payója-vásini dharâ rájanvatí chágamand yasmin
saiśava-bhá-
[2]ji bandhu-janatáhládòbhavad bhútalé yasmin rakshati satya-sandha-
samayau dhá-
[3]trí chiram varddhaté nirvvyájam Kali-Ganga ésha vasudhádhárô-
bhavad bhúpatiḥ ॥
[4]tasmád ity udayáchalád idha-ravir jjátó dvitíyas sutá dharmméná-
[5]jani Dharmma-súnur amagha-sthairyyábhimánónnataḥ tantrávápa-vi-
[6]dhi-prayóga-nipuṇas sámádi-tatvóchitó nityánúta-nayárjjitáryya-
[7]charita śrí-Durvvinítádhipaḥ ॥ tasmád bhûpa-kiríṭa-kúṭa-ghaṭita-śrí-ra-

(II*a*) [8]nna-téjò-lasat-pádámbhója-yugas samasta-bhuvana-vyásakta-kírttir vvibhuḥ
[9]yaś chánta-sthita-vairi-shaṭ-bhaṭa-kula-pradhvaṃsi-mantrákṣharó játá Vikrama-Ganga i-
[10]ty abhinnta-khyátir ddharádhíśvaraḥ || samyag rakshati Rájarája-chari-
[11]ta-śrí-Rájamalládhipé rájyam nirjita-vairi Dhúrjaṭi-jaṭájúṭápa-
[12]gá-námajam áryyád rájyamud-áhava-prabhutaménódyat-prabhá-bhásiná
[13]mányánindya-su-vṛitta-Mánya-vishayó tat-sammaténóchchakaiḥ ||
(II*b*) [14]śauryyótsádita-vairiná samuchitaṃ śriman-Mahéndréṇa saṃrájanyórjjita-chá-
[15]ru-vikrama-yaśó-bhájá guṇa-gráhiṇá gráméyaṃ bhuvi Doḍḍaváḍi-vilasa-
[16]t-prakhyáta-námá chiran ténódyan-niśitási-bhásura-yaśó-dévi pratishṭháva-
[17]té || yadyat-Káśyapa-gótrajas su-mahitó vaikhána-sévy advayaḥ sa-
[18]myag-jñána-dhanó mahá-muni-gaṇa-śrírágragaṇyá mahán sákshád Vyása iti pra-
[19]títa-vishayas tasmán munínám inam khyáta-śrí-Narasingha-Bhaṭṭa-vilasan-námá
(III*a*) [20]babhúva prabhuḥ || tat-putraś cha mahá-mahípati-sabhá-sambhávanódbhávitaś śástrárttha-
[21]charaṇa-prabhúr jjana-hita-śrí-Déva-śarmmá mahán utkhátási-latáva-bhási-vilasa-
[22]d-dévi-prasádaḥ punas tasmai bhúri-guṇáya mánya-charitáyétthaṃ vyadhá-
[23]yy ádarát || Míné S'aśi-Bhṛigu-sutau Guru-Súryya-putrau Karkyáṃ gatau Ra-
[24]vitu Mésha-gaté Budhé cha Singhastha éva Kuja Pushya Gurós tu váré vijñápanaṃ
[25]kṛitaṃ idaṃ śubhadé shulagré | abhinutáditya-dhavaḷa-yaśaḥ-paṭávakuṇṭhitáśésha-bhuva-
[26]nántaráḷa-vitata-vipula-vinaya-nayana-satya-tyágábhimána-śaucha-śíláchára-Gaṃ-
(III*b*) [27]ga-vaṃśódbhava-vilasad-akaḷanka-darśána-śrímad-Mahéndra-Rájá vijñápita || pañchaśad-uttaréshu
[28]sapta-śatéshu S'aka-varshéshv atítéshu Satyavákya-Kongoṇi-varmma-dharmma-mahá-rájádhirája-pa-
[29]ramésvara-śrímad-Rájamallasya pravarddhamána-vijaya-saṃvatsaréshu dvàdaśéshu Pálgunyáṃ
[30]śukla-pakshé Vyatípáté Kṛittiká-nakshatré bali-dhúpa-dípá-pravarttaná-
[31]rttham Mánya-vishayé Doḍḍaváḍi-náma-grámó jala-mangala-kanaka-kalaśa-sa-
[32]métaṃ sarvva-bádhá-parihárópédaṃ m ndaka-dhárá-púrvvam adát || asmai Káśyapa-gó-
[33]tráya vaikhánasa-mahátmanó dattóyam grámam áryyáya Déva-śarmmáya sátviké ||
[34]indrana desege síme tenka nóḍi parida toreya sama-bhágarne l ante bandu á-

PLATE IV.

1

Burmese Inscription.

[1]Zeyyatu. Thabbinnyu paya thathana 2415 Kawzathakkayit 1233 gu diga
yattha 435 pwasiyauksĉaka Mainyathi hni thnaung
[2]Tabaung lazan 15 yet Kyathabade netet saulet thanzwa mingala akawe
Bangyitaik Saliugyiywathugyi Natsu Letwe thwethank
[3]Kyi Zanimélya Mameinma dothi thanthaya wutsinyehma twetmyaukloywe
Yadanabon Shwepyidawhma Ashemyaukyun tana Aseindeya pyit
[4]Taw muthaw Kyauktawgyi Yokshindawmyata thaddadana pyitseintha-
whnga apoletka 450 kyat peywe kyechain 200 kyatkyaw thunlòk
[5]Thaw kaunglaung go Swehlu puzawbathi I-kaunghmugyaung lawkóktaya
chanthathuka yalothaw. Pónnyathugata i- bagagó
[6]Li yemyethakin miginpagin kyezushin Sayamyatto-a Asatalyet thonba
lawka wenеyado-a ahmya pewebathi.
[7]Doh inahmya apoyaywe thuka pwamyagyabazethaw.

2

Belagali Plates of Ballâḷa III.

(First Plate)

[1]‖...‖ nityódbhâsi-mṛiṇáḷa-kómala-níja-próttuṅga-
[2]daṃshṭróchchhritaṃ kshóṇí-chakraṃ adhiprasárita-payaḥ-púrábhirá-
[3]maṃ mahat | sánandam vikasat-saróruha-dhiyá sadyas Sa-
[4]rójálayám árúdhám avalókya játa-hasitaḥ
[5]pótrí Harih pátu vaḥ ‖ tan-nábhi-kamaḷád ásít sra-
[6]shṭá srishṭákhiḷa-prajaḥ | mánasó'trir Vidhér jajñé Sómas tan-ne-
[7]trajaḥ sutaḥ ‖ tad-vaṃśyasya Yadôr
vaṃśé jajñé Sómésva-
[8]ró nripaḥ | Nárasiṃhóbhavat tasmâd
dvishad-dvipa-mṛigádhi-
[9]paḥ | Párbatíva Mahésasya Lakshmír iva
Madhudvishaḥ | va-
[10]llabhát tasya sambhútá ramyá Paṭṭa-
mahéśvarí ‖ yad-dánaṃ su-
[11]ra-bhúruhaṃ tirayaté yach-chhrís Surádhíśvaraṃ yat-kírthis Sura-
[12]nimnagám Suragurum yad-buddhir iddhá kila yach-chhauryaṃ Vri-
[13]shaváha-bháḷa-nayana-pródyat-karálánaḷam tasyám
[14]sóyam abhúd atarkya-vibhavó Balláḷa-Dévó nripaḥ ‖ śrí Ballà-
[15]ḷa-mahípálaḥ pálayann akhiḷám
mahim jayaty asau ripu-sto-
[16]ma-kari-kaṇṭhíravákritiḥ ‖ sóyaṃ samasta-praśasti-sahi-
[17]ta-śrí-Balláḷa- mahipálas svakíya-Hoysaḷa-maṇḍaḷé nikhila-la-
[18]kshmí-nivásáśrayám sva-janaka-préma-pratishthápita-prájya-rájya-
[19]sampadaṃ Dórasamudrákhyám nija-rájadhánim adhivasan ‖—‖

3

Maráthi Rahadári.

[1]dárulamaháṃ isama ráhadáráṃ va chau-
[2]kídáráṃ va sváráṇa í karama bétama
[3]ráva-sáhéba mushaphaka meharabáṇa
[4]Muráraji Hindú-Ráva Ghórapaḍe va-
[5]járata-mába vagaire ám kí dígara
[6]éka-ghóḍêché svára bamaya tí-
[7]ní bandukhavále va tíní chárí
[8]napharánasi Pudacherí húṇa
[9]Chenâpaṭaṇása játa áhéta. vâṭên-
[10]-ta molihibáneṃ mujáhim na hótáṃ
[11]sukharúpa tyása sóḍávéṃ
[12]sarva darí bába tákída jáṇóna
[13]bamójíba taharíra sadara amalánta
[14]áṇávéṃ
[15]22 máhe Gilhéja
[16]sana ó kalamí súda

4

Síti Tamil Inscription of Vishnuvardhana.

[1]kkum Kaivârattu S'ôḷa-gâmuṇḍanum S'eṭṭi-gâmuṇḍanum Pêrtanivar Râjêntra-S'ôḷa-

[2]ḍi-dêśípaṭṭaṇattil irundu Vishṭanuvardhdhana-bhujabaḷa-Vîra-Gaṅga-Poysaḷa-Dêvar

[3]Kshattrápâla-dêvarkku vaḍakarai Marudêriyai dêvadânam âga Srâvaṇa-máśattu

48. The language of the inscription is Sanskrit throughout, and, with the exception of five verses at the end, the whole is in prose. It begins like the other published grants of the Gangas, and the first plate ends with the epithet *vidyâ-vinayasâhita-cittasya* of Mâdhava II. As at the beginning of the 3rd plate we find a continuation of the details of the land granted, it may be supposed that the missing 2nd plate continued the genealogy a few steps further and commenced the details about the grant at its close. That Mâdhavavarmâ was the grantor of the charter is clear from the last verse of the inscription; and this Mâdhavavarmâ cannot be any other than Mâdhava III. The form Mâdhavavarmâ for Mâdhava also occurs in Mâlûr 73, which is dated in the 13th regnal year of Mâdhava III. According to Mr. Rice, the period of the plates under review would be the last quarter of the 4th century, or roughly, about 400 A.D. The missing plate may have contained the exact date of the charter.

49. It is worthy of note that the grant was made to a Buddhist. The last verse informs us that in the Ganga kingdom (*Gângêya-râjyê*) this charter was granted by Mâdhavavarmâ to Buddhasatva for as long as the moon and stars endure. In another place it is stated that to the same *vihâra* (*i.e.*, Buddhist monastery), which must have been specified in the missing plate, land that could be sown with 3 *khaṇḍukas* of seeds (*trikhaṇḍukôvâpam kshêtram*) was granted below the Red tank (Rakta-taṭâka). In another place, again, a hill or boulder known as *S'âkyaśilâ* is given as one of the boundaries of the land granted. The record thus appears to take us back to a period when Buddhism prevailed and commanded some influence in the Ganga kingdom.

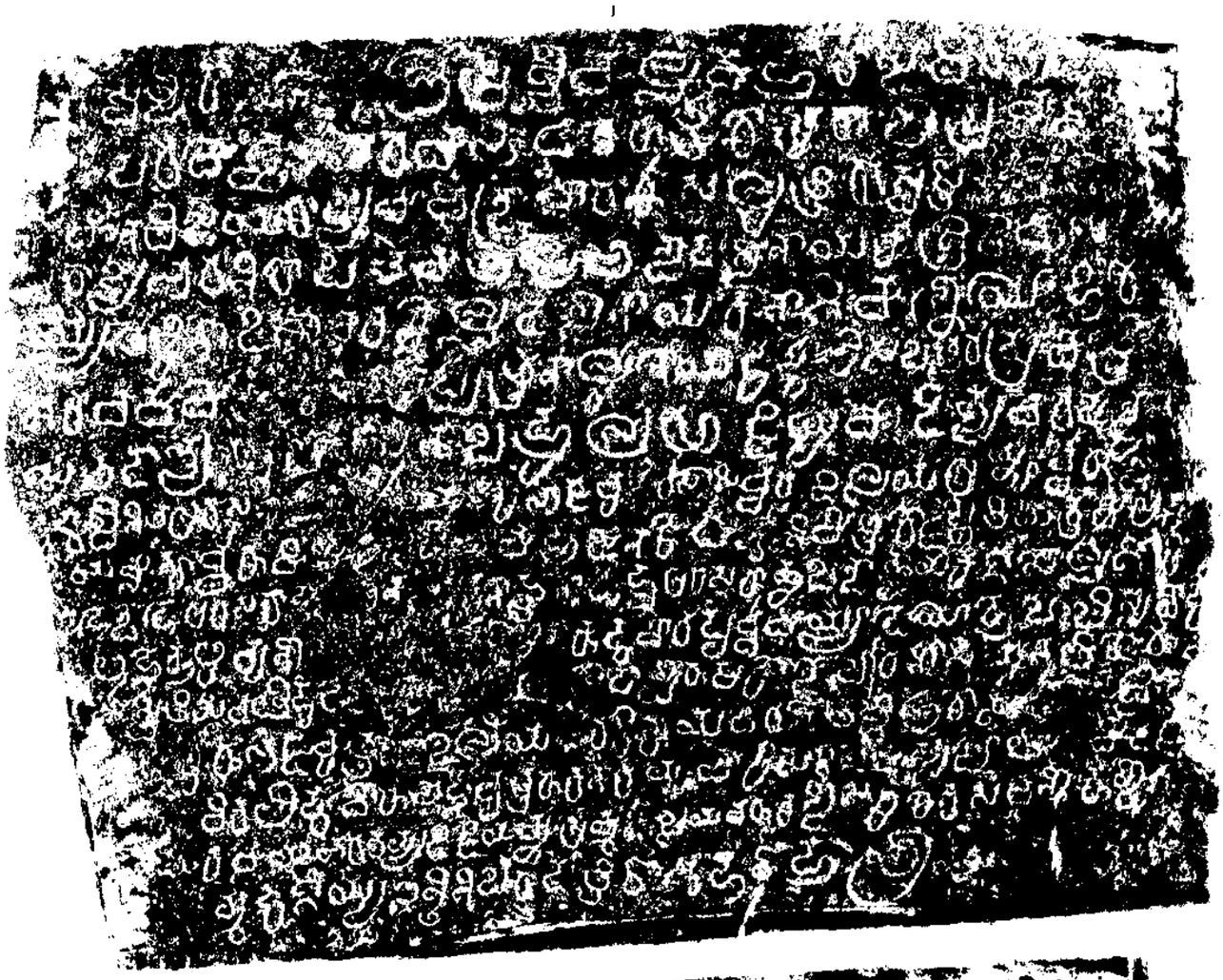
50. Of the lands granted, some are mentioned as growing two crops in the year, one in autumn and one in summer; and others as growing only one crop in autumn. The details about the lands are thus given:—Land that can be sown with 6 *khaṇḍukas* of seeds and irrigated by two tanks, situated below the stone tank (S'ilâ-taṭâka) to the south-east of the merchant Vittamba's land, capable of growing crops in both the seasons—autumn and summer; land that can be sown with 5 *khaṇḍukas* of seeds, situated to the west of the weavers' land and to the north-west of the land growing the *śyâmâka* grain of the same people; land that can be sown with 5 *khaṇḍukas* of seeds, situated below the Red tank, granted to the same *vihâra*; and lastly, land that can be sown with 10 *khaṇḍukas* of seeds, situated in the bed of the Red tank, capable of growing a crop in autumn only. The total of these lands comes to 24 *khaṇḍukas*, whereas further on the total is given as 30. Consequently a further item of 6 *khaṇḍukas* has to be looked for in the missing plate. The lands are again made into two groups and their respective boundaries given. Altogether 30 *khaṇḍukas* of land growing the *śyâmâka* grain were granted with pouring of water by the Mahârâjâdhirâja: 18 *khaṇḍukas* bounded on the east and south by the Avaniya river, on the west by the great merchant's (*mahâśrêshṭhi*) land and on the north by Kumâra's original land (*Kumâra-nivita-kshêtra*); and 12 *khaṇḍukas* bounded on the east by S'âkyaśilâ, on the west by the weavers' land, on the north by the highway and on the south by the merchant Chôḷiga's land. Then there is the mention of 20 *śatâkâs*, referring perhaps to the measurement or extent of the above lands. Then follows a curious statement that the gold within the four boundaries and the cloths covering the corpses in the cemetery were also granted. The grant was made in the presence of the ? four *vaidyas* and the witnesses were the *Mahâ-pratihâra* and others. The rich residents of Pêrûr and the ? merchants of Maṇi-grâma had also to make some payments which are not specified. The charter was written by the general (*sênâpati*) Châṛudatta. This royal grant was to be maintained with freedom from all imposts by those born in the Ganga lineage (*Gângêya-kula*); and the fate of those who obstruct will, it is said, be the same as is described in the four imprecatory verses which are quoted (ll. 20-24). I have not met with the first two of these verses in any other record. After a diligent search extending over many days I succeeded, however, in tracing them to the Mahâbhârata (Udyôgaparva 35). They run thus:—

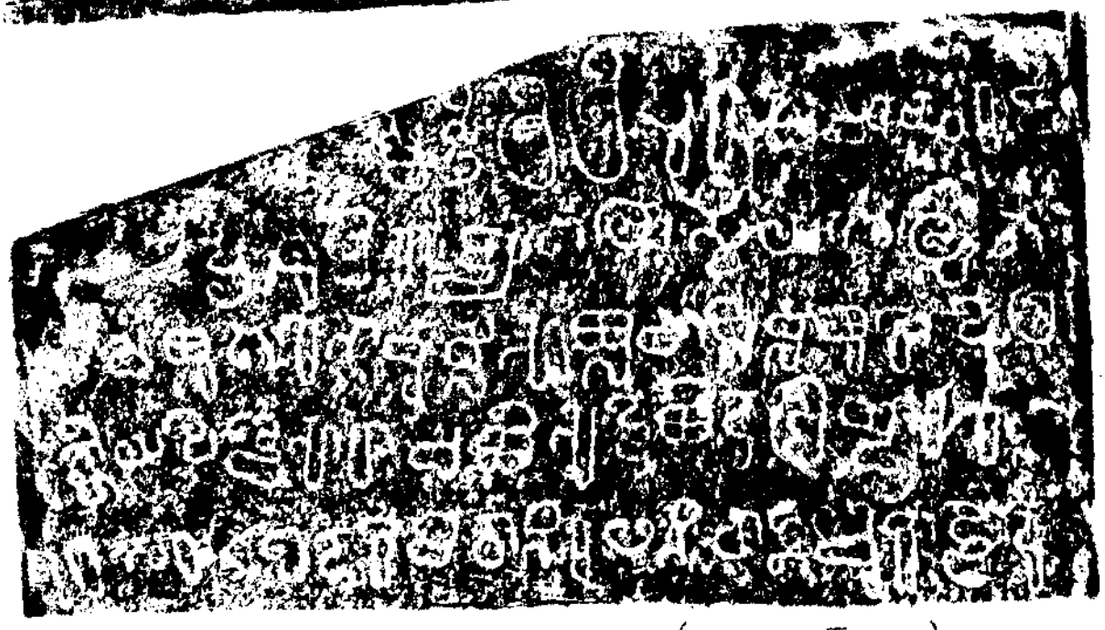
pañcha paśvanṛitê hanti daśa hanti gavânṛitê |
śatam aśvânṛitê hanti sahasram purushânṛitê ||

hanti jâtân ajâtâmś cha hiraṇyârthê'nṛitam vadan |
sarvam bhûmyanṛitê hanti mâ sma bhûmyanṛitam vadêḥ ||

INSCRIPTION AT CHIKKA SÂRANGI (TUMKUR TALUK) 903 A.D.

1





VÎRAGAL AT HIRÊGUNDAGAL (TUMKUR TALUK)

3

VÎRAGAL AT SANKÊNHALLI (TUMKUR TALUK)

It will be seen that the verses as given in the plates are full of mistakes. Of the places mentioned in the grant, Pêrûr occurs in connection with the earlier Ganga kings (Shimoga 64) and has been identified by Mr. Rice with Ganga-Pêrûr in Cuddapah District. Avinîta, son of Mâdhava III, is said (Malur 72) to have made a grant to a Jaina temple at Pêrûr. I cannot identify Manigrâma, unless it can be taken to stand for Mânyapura or Manne in Nelamangala Taluk.

S'rîpurusha.—

51. About 8 inscriptions on *vîragals* at Hirigundagal, Tumkur Taluk, refer themselves to S'ripurusha's reign; and the general Siyagella (para 46) figures in almost all of them. None of these epigraphs is dated. One of them (Plate II. 2) tells us that when S'rîpurusha-mahârâja was ruling the earth and Siyagella was governing the Marugare-nâdu 300, Mûrukode Anniyar (or Anniyar of the three umbrellas) fought against Kannarasa in the battle of Piñchanûr and fell; and that some wet land was given to Ronamodeya as *vâgalchu*. This Kannarasa is no doubt the Râshtrakûta king Krishna I; for we learn from Maddagiri 99 that the Rattas rose up against Gangavâdi during S'ripurusha's rule. A second *vîragal*, though it does not name the ruling king, mentions Siyagella, and, referring to the same battle, says that some one (name defaced) fought against Kannarasa at Piñchanûr and fell. Reference is again made to the battle in a third epigraph also, which refers itself to S'ripurusha's reign and records the death of one Erigêsi, son of . . arasa.

52. A fourth *vîragal* informs us that when Konguni-mahârâja S'rîpurusha was ruling the earth,.. ktigan, elder brother of S'rîrêvamman, a lion among Pandits, fought and fell at Bâgeyûr in Ballaha's war. Another, of the same reign, mentions Siyagella and records the death in a war with Ballavarasa of some one (name gone) who is praised as a Râma in war, a terror to the hostile army and a Purandara in valour. Two more records of S'ripurusha's reign, which are mostly defaced, mention his son; but it is to be regretted that the name is completely gone in both. In one of them the king's eldest son is mentioned as governing....mâkere, and one Mûka-gâmunda as having died in some battle. In the other the king's son is mentioned as the governor of Marugare-nâdu with the statement that one of his house-children (*mane-maga*) fell in some battle. Since in a previous inscription (para 51) Siyagella was also mentioned as the governor of Marugare-nâdu in the same reign, we may infer that he was one of the sons of S'rîpurusha. But in two other records he is mentioned as governing a different nâdu. The battle of Bâgeyûr is also referred to in 3 other *viragals*. One of them says that when Kaddâne was ruling the earth and Siyagella was governing Kesumannu-nâdu, Mâridâsa Kariyatamma, a servant of Mûlti-arasa and a house-child of Nâgatarasa, fought and fell at Bâgeyûr in Ballaha's war; and that the accomplished swordsman Siyagella granted for him, through friendship, the village of Gundingal (the present Hirigundagal). As in a previous record we were told that the battle of Bâgeyûr was fought during the rule of S'ripurusha, Kaddâne of this epigraph is perhaps to be taken as a surname of the same king, though it has not been met with in other inscriptions. Both the other *viragals* referring to the battle mention Siyagella and record a grant of land as *bâgalchu* for the heroes that fell in the fight. One of them, however, informs us that the hero who fell was Kurakâlaramanâliyar, a servant of Siyagella, and that he came away with anger from Ranâli-arasa and attacked Ballaha's army. Ballaha or Ballavarasa of these records refers to either Krishna I or Govinda II, both of whom were known as Vallabha (*Indian Antiquary*, XI. 124). There is only one more epigraph to notice in this reign. It records that when S'rîvallava was ruling the earth, and Siyagella was governing Kesumannu-nâdu, Pebbilanallakkal fought and fell in the war with Kâduvatti. From Nagar 35, of 1077, we learn that S'ripurusha had the significant name S'rivallabha and that he killed Kâduvatti (the Pallava king) of Kâñchi in the battle of Vilarde. The *vîragal* no doubt refers to this battle.

S'ivamâra II.—

53. Three records of this king were copied at Sankênhalli and Hirigundagal, Tumkur Taluk. Two more at Hirigundagal also belong to his reign though he is not named in them. Two *viragals* at Heggere, Tumkur Taluk, may belong to the same period. One of the epigraphs at Sankênhalli, a portion of which is given as No. 3 in Plate II, tells us that when S'ivamâra was ruling the earth, some one fought

and fell in the war with Balavemmarasa and that Permânaḍigal (*i.e.*, the king) granted some land as *bâgalchu*. It ends thus :—He who destroys this incurs the sin of having killed Brâhmans and a thousand cows at Bâraṇâsi and of having breached the tank of Paṛivi-nâḍu. The stone was prepared by Dhanaṭati-âchâryîr. The other stone at Saṅkénhalli, the top portion of which is broken, refers itself to the same reign and says that in the war with Balavemmarasa Biriyama attacked the hostile army and fell. Some land was granted for him. A *vîragal* at Hiriguṇḍagal likewise refers to the same war with Balavemmarasa and records the death of Ponnâkavaḷige-Kâḷamman, a servant of S'rîchâsar, in the battle of Mândalibîriya. The Balavemmarasa of these records is no doubt identical with the Balavarma of the Chalukya family mentioned in the Kadaba plates (Gubbi 61), of 812 A.D. His name also occurs in some other epigraphs (see para 46). After the overthrow of the Chalukya power, he may have become a feudatory of the Râshṭrakûṭas and fought on their behalf against the Gangas.

54. A second *vîragal* at Hiriguṇḍagal tells us that S'rîjuddhan and Siyagella fell at Kâgimogeyûr in the war with Vallaha. Another *vîragal* at the same place gives us the important information that S'ivamâra also fell fighting in the same battle along with Siyagella in Vallaha's war. Vallaha of these two records is no doubt the Râshṭrakûṭa king Gôvinda III, who was also known as Vallabha (*Indian Antiquary*, XI, 156). S'ivamâra suffered many calamities during his reign. He was twice consigned to prison by the Râshṭrakûtas and reduced to the galling position of a feudatory. To regain independence appears to have been the one object next to his heart and in his persistent attempt to realise it he nobly sacrificed himself. The two *vîragals* at Heggere, Tumkur Taluk, which may belong to this period, record the deaths respectively of Devandera of Maṇṇiyúr and of Teyilôkamallaya-mamma ...maṇṇa's sons in a cattle-raid.

Diṇḍika.

55. In my last year's *Report* (para 45) I provisionally identified the Diṇḍika of the epitaph of Arishṭanêmi at Sravan Belgola with the Diṇḍi of the Udayêndiram plates of Prithivîpati II (*South Indian Inscriptions*, II, 381), though I expressed my doubts with regard to Dr. Hultzsch's interpretation of the expression *Diṇḍikôjêriga-nâgadantau*. My identification has since been approved by Dr. Hultzsch, who writes to me that in his former interpretation of the verse he followed Mr. Foulkes and that he now proposes to divide the first *pâda* of the verse in question thus—*yô Diṇḍikô Jêriga-Nâgadantau* and to take Diṇḍika as the actual name of the son of S'ivamâra II and Prithivîpati as an epithet. If so, the period of the epitaph would be about 800 A D as already stated by me; and the other old epitaphs at Sravan Belgola, including that of Prabhâchandra, have also to be assigned more or less to the same period.

Râjamalla I.

56. The only record of this king copied during the year is a copper plate inscription (Plate III) received from Mr. S. M. Fraser, C.S.I., the Honorable the Resident in Mysore. He has also kindly furnished me with the following information about the plates— "They were got from the village of Mannay (Maṇṇe, Nelamangala Taluk) 1½ miles from Nidavanda station. The village was originally called Maṇipura (Mâṇyapura). They are said to have been dug up in the village itself about 15 years ago." The plates are 5 in number, each measuring 9¼" by 3¾", the first plate being inscribed on the inner side only. The first two plates are thicker than the others. The plates are strung on a ring which is 3½" in diameter and ½" thick, and has its ends secured in the base of a circular seal 2¾" in diameter. The seal bears in relief a standing elephant which faces to the proper right. The plates are in a good state of preservation, the characters in which they are engraved being Haḷa-Kannada.

57. The language of the inscription is partly Sanskrit and partly Kannada, lines 1-33 and 54-59 being in Sanskrit and lines 34-53 and 60-62 being in Kannada. The Sanskrit portion is for the greater part in verse while the Kannada portion is throughout in prose. The Sanskrit of the inscription is, however, very corrupt in some places, while the Kannada is quite unobjectionable. The inscription, which is dated in 828 A.D., is of interest in several ways. It gives us the valuable information, not hitherto known from other records, that 828 A.D. corresponded

It will be seen that the verses as given in the plates are full of mistakes. Of the places mentioned in the grant, Pêrûr occurs in connection with the earlier Ganga kings (Shimoga 64) and has been identified by Mr. Rice with Ganga-Pêrûr in Cuddapah District. Avinîta, son of Mâdhava III, is said (Malur 72) to have made a grant to a Jaina temple at Pêrûr. I cannot identify Maṇigrâma, unless it can be taken to stand for Mâṇyapura or Maṇṇe in Nelamangala Taluk.

S'rîpurusha.—

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52. A fourth *vîragal* informs us that when Konguṇi-mahârâja S'rîpurusha was ruling the earth,.. ktigan, elder brother of S'rîrêvamman, a lion among Pandits, fought and fell at Bâgeyûr in Ballaha's war. Another, of the same reign, mentions Siyagella and records the death in a war with Ballavarasa of some one (name gone) who is praised as a Râma in war, a terror to the hostile army and a Purandara in valour. Two more records of S'rîpurusha's reign, which are mostly defaced, mention his son; but it is to be regretted that the name is completely gone in both. In one of them the king's eldest son is mentioned as governing....mâkere, and one Mûka-gâmuṇḍa as having died in some battle. In the other the king's son is mentioned as the governor of Maṛugare-nâḍu with the statement that one of his house-children (*manae-maga*) fell in some battle. Since in a previous inscription (para 51) Siyagella was also mentioned as the governor of Maṛugare-nâḍu in the same reign, we may infer that he was one of the sons of S'rîpurusha. But in two other records he is mentioned as governing a different nâḍu. The battle of Bâgeyûr is also referred to in 3 other *vîragals*. One of them says that when Kaḍḍâṇe was ruling the earth and Siyagella was governing Kesumaṇṇu-nâḍu, Mâridâsa Kariyatamma, a servant of Mûḷti-arasa and a house-child of Nâgatarasa, fought and fell at Bâgeyûr in Ballaha's war; and that the accomplished swordsman Siyagella granted for him, through friendship, the village of Guṇḍugal (the present Hiriguṇḍagal). As in a previous record we were told that the battle of Bâgeyûr was fought during the rule of S'rîpurusha, Kaḍḍâṇe of this epigraph is perhaps to be taken as a surname of the same king, though it has not been met with in other inscriptions. Both the other *vîragals* referring to the battle mention Siyagella and record a grant of land as *bâgalchu* for the heroes that fell in the fight. One of them, however, informs us that the hero who fell was Kuṛakâlaramanâḷiyar, a servant of Siyagella, and that he came away with anger from Raṇâli-arasa and attacked Ballaha's army. Ballaha or Ballavarasa of these records refers to either Krishṇa I or Govinda II, both of whom were known as Vallabha (*Indian Antiquary*, XI. 124). There is only one more epigraph to notice in this reign. It records that when S'rîvallava was ruling the earth, and Siyagella was governing Kesumaṇṇu-nâḍu, Pebbiḷanallakkaḷ fought and fell in the war with Kâḍuvaṭṭi. From Nagar 35, of 1077, we learn that S'rîpurusha had the significant name S'rîvallabha and that he killed Kâḍuvaṭṭi (the Pallava king) of Kâñchi in the battle of Viḷarde. The *vîragal* no doubt refers to this battle.

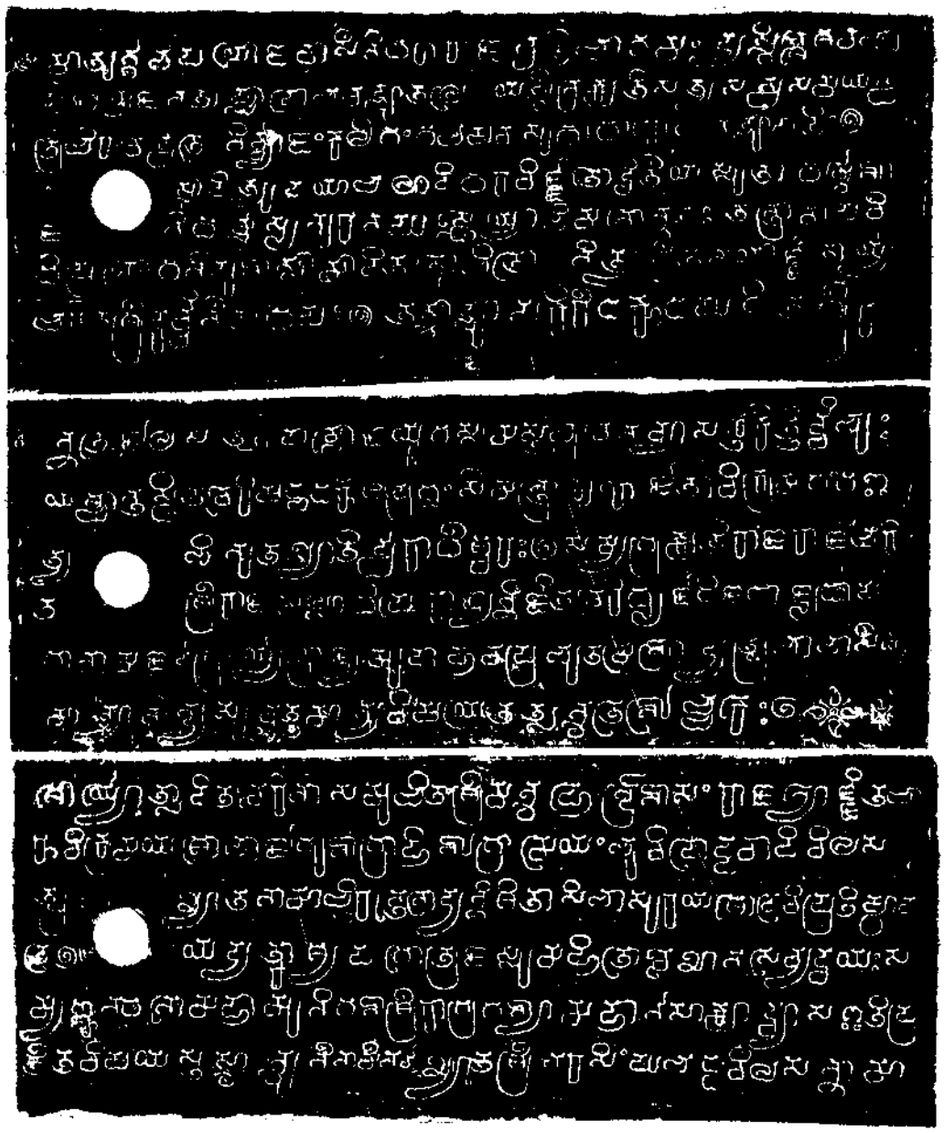
S'ivamâra II.—

53. Three records of this king were copied at Sankênhalli and Hiriguṇḍagal, Tumkur Taluk. Two more at Hiriguṇḍagal also belong to his reign though he is not named in them. Two *vîragals* at Heggere, Tumkur Taluk, may belong to the same period. One of the epigraphs at Sankênhalli, a portion of which is given as No. 3 in Plate II, tells us that when S'ivamâra was ruling the earth, some one fought

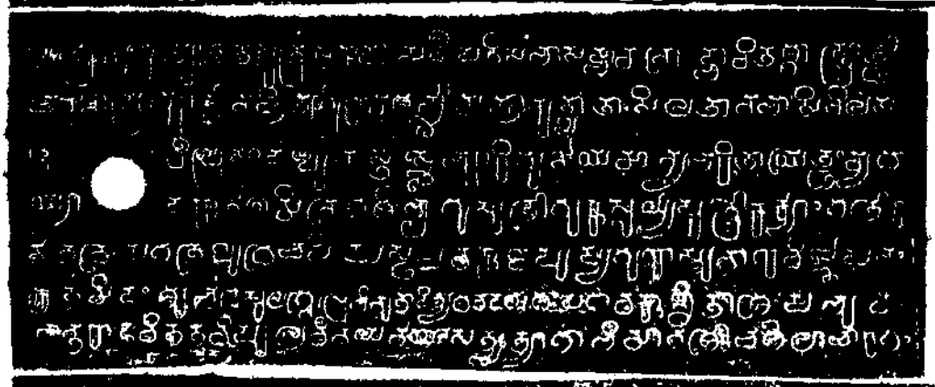
MANNE (NELAMANGALA TALUK) PLATES PL. III

of the Ganga King Râjamalla I.

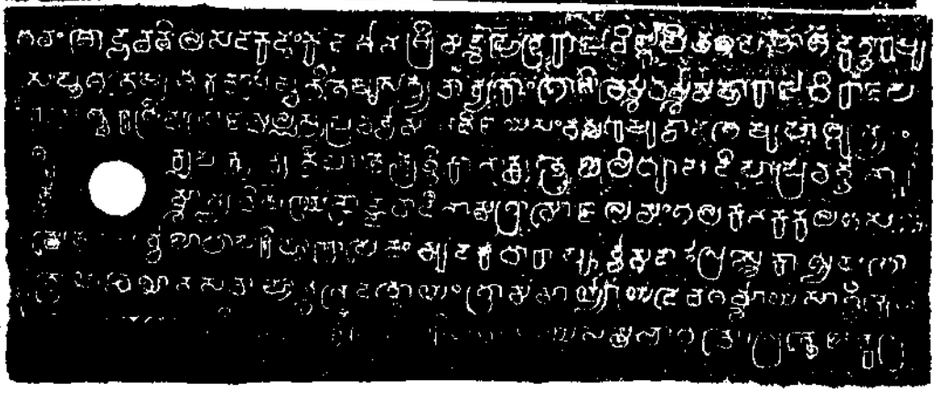
828 A.D.

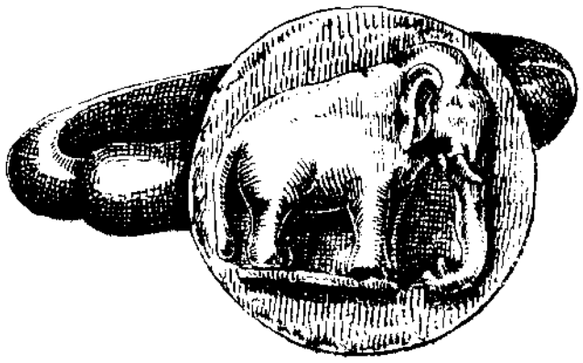


III a



III b





SEAL

with the 12th year of Râjamalla's reign : in other words, that he came to the throne in 817 A.D. Again, it does not begin with the usual invocation of Padmanâbha, nor does it give the genealogy of the Ganga dynasty as the other published grants do. It is mostly in verse, while all the others are mostly in prose. Only three steps in the genealogy are given, namely, Kali-Ganga, his son Durvinîta, his son Vikrama-Ganga ; but in the published grants we have Avinîta and Mushkara in the place of the first and the third. After this, Râjamalla is suddenly introduced as the ruling sovereign without any hint whatever as to his relationship to the previous king. Then a prince Mahêndra, said to be of the Ganga lineage, is brought in as making an application to the king for a grant for a goddess which he had set up at a village named Doḍḍavâḍi in the Mânya District. It is curious that in a verse that follows are given certain planetary positions corresponding to the time of Mahêndra's application to the king. The worshipper of the goddess is said to be a *Vaikhânasa*. The engraver of the plates was of the Viśvakarma-gôtra.

58. We may now proceed to examine the inscription in detail. The first three verses are respectively in praise of Kali-Ganga, his son Durvinîta and his son Vikrama-Ganga. Of the first it is stated that when he was in the womb of his mother the earth became *râjavati* (ruled by a just king) ; when he was an infant the royal kinsmen rejoiced ; and when he maintained the law of righteousness the earth prospered—such was king Kali-Ganga, the support of the earth. There is a clear reference here to the fact mentioned in several grants that Avinîta (here called Kali-Ganga) was crowned when an infant on his mother's lap. His son, a Yudhishṭhira in virtuous conduct, an expert in the theory and practice of politics, was Durvinîta. His son, honored by kings, renowned in the world, vanquisher of the six inner enemies, was the king celebrated as Vikrama-Ganga. This name, however, does not occur in other grants, unless we propose to find a reference in it either to S'rivikrama or Bhûvikrama, the grandson or great-grandson of Durvinîta, his son's name being always given as Mushkara. The next two verses tell us that while śri-Râjamalla was ruling the Ganga kingdom, a prince named Mahêndra, who was apparently a high officer of the kingdom, set up, with the approval of the king, 'the goddess famed for her sharp drawn sword' at the village of Doḍḍavâḍi in the Mânya District. Then follow two verses in which the genealogy of the worshipper of the goddess is thus given. Born in the Kâśyapa-gôtra, pre-eminent among *munis* (sages), recognised as Vyâsa himself, was a Vaikhânasa, whose son was Narasingha-bhaṭṭa. The latter's son, honored in royal courts, favored by 'the goddess with the drawn sword,' was Dêvaśarmâ. It was on behalf of Dêvaśarmâ that Mahêndra applied to the king for a grant ; and the planetary positions at the time of the application are given in the next verse, which runs thus—

Mînê ? S'aśî-Bhṛigu-sutau Guru-Sûrya-putrau |
Karkyâm gatau ? Ravi tu Mêsha-gatê Budhê cha ||
Singhastha êva ? Kuja Pushya Gurôs tu vârê |
vijñâpanam kṛitam idam śubhadê su-lagnê ||

Then comes a long prose passage which tells us that on the application of Mahêndrarâja, sprung from the celebrated Ganga lineage, when 750 S'aka years had passed away, in the 12th victorious year of Satyavâkya-Kongoṇivarma-dharma-mahârâjâdhirâja-paramêśvara śrîmad-Râjamalla's reign, in the bright fort-night of Phâlguna, under the asterism Krittikâ, at the time of *Vyatîpâta* (*-yôga*), was granted (by the king), with exemption from all imposts, the village of Doḍḍa-vâḍi in the Mânya District, to the great Vaikhânasa, Dêvaśarmâ of the Kâśyapa-gôtra, in order to provide for oblations, incense and lamps for the goddess. Here follow in the Kannada language details about the boundaries of the village, with the statement that the village, bounded as detailed above, was granted for Kiḷtabâḷ-eṛetti-bhaṭâri (the goddess with the drawn sword), as a *dêva-bhôga*, to provide for offerings. The witnesses to the grant were the subjects of the 96,000 Province (*i.e.*, Gangavâḍi) and the four *sâmantas* (feudatories). After four usual imprecatory verses, the record concludes thus : May there be prosperity to cows and Brâhmans. The plates were engraved by Madhurovajha of the Viśvakarma-gôtra, a *sthâniga* (?inhabitant) of the town named Karuvûr. One *khaṇḍuga* of superior land was granted to him for engraving the plates.

59. As I said before, the charter is interesting in several ways. It is not, however, clear who Mahêndrarâja of the Ganga lineage was and whether he was related in any way to the king. The goddess Kiḷtabâḷ-eṛetti-bhaṭâri is apparently a form of Śâkti. Mânya-vishaya was the district of which Maṇṇe in Nelamangala Taluk was the chief town. The latter became the capital of the Gangas in the middle of the 8th century. The mention of Vaikhânasas is interesting, as also the statement that the engraver Madhurovajha was of the Viśvakarma-gôtra. The peculiarities of the grant with regard to the Ganga genealogy, etc., (see para 57) are not easy to account for. They may lead one to suspect the authenticity of the record. But the characters appear to be of the period to which the plates relate. The Sanskrit is no doubt very corrupt in some verses though the Kannada is correct. But this by itself cannot, I think, form a strong argument against the genuineness of the plates. I may add here that the Vaḷḷimalai inscription (*Epigraphia Indica*, IV, 140), consisting of two Kannada *kanda* verses written in Grantha characters, is also a record of this king.

Nîtimârga I.

60. There is only one inscription of this king, copied at Aijûr, Closepet Sub-Taluk. It is a *vîragal* with the inscription engraved at the top. It refers to the death of Nîtimârga like T.-Narsipur 91, but the sculptures on the stone are only a standing figure of a man armed with a bow and a sword and a number of horses to the right. The inscription records that when śrî-Nîtimârga-Permânaḍigaḷ ascended to heaven (*sagga*), Mâdavayya's son Nagayya caused to be constructed the . . dañr tank, apparently as a memorial of the event. But the date of the event is not known. As, however, we learn from inscriptions (see next para) that his successor Râjamalla II was crowned in 869-70 A.D., it may perhaps be presumed that Nîtimârga I died in 869 A.D.

Râjamalla II.

61. Only one record of this reign was copied during the year. It is engraved on the left side of the stone at Tailûr, Mandya Taluk, which contains Mandya 13. The latter inscription, which is dated 895 A.D., records a grant to some temple during the rule over the earth of Noḷambâdhirâja. And the portion now copied gives us the additional information that the grant was made in the 27th year of the reign of Satyavâkya-Permânaḍigaḷ. Consequently Râjamalla II must have come to the throne in 869 A.D., according to this epigraph. But, according to Coorg 2, which gives 887 A.D. as corresponding with the 18th regnal year of Râjamalla II, 870 A.D. would be his initial year. I have therefore given in the previous para 869-70 A.D. as the date of his accession to the throne. In Kolar 79 we find Noḷambâdhirâja acknowledging the overlordship of Nîtimârga I and ruling the Ganga 6,000 under him. Though Mandya 13 represents him as independent, the statement in the portion now copied that the grant was made in the 27th year of Râjamalla's reign shows that he in a manner acknowledged Râjamalla as his overlord.

Rakkasa-Ganga.

62. An inscription engraved on the left side of a stone in front of the Sômêśvara temple at Haḷe-Bûdanûr, Mandya Taluk, records a grant during Rakkasa Ganga's reign. It is curious that the remaining three sides of this stone contain the Tamil historical introduction usually found in inscriptions of Râjêndra-Chola, engraved in Kannada characters. It is dated in the 13th year of Râjêndra-Chôla, *i.e.*, in 1024 A.D., and stops with the date without mentioning any grant. And the inscription of Rakkasa-Ganga on the fourth side, which is engraved in identical characters, bears no date. The natural inference would be that the whole formed one inscription, Rakkasa-Ganga acknowledging the suzerainty of Râjêndra-Chôla before making his own grant. But the period of Rakkasa-Ganga, according to some inscriptions (see Coorg 4, of 977 A.D.) is earlier by nearly 30 years than that of Râjêndra Chola. We have therefore to suppose that either there were two Rakkasa-Gangas or only one who lived on to at least 1024 A.D., the date of the present inscription. This supposition derives support from the fact that Rakkasa-Ganga's (younger brother's) daughter Chaṭṭala-Dêvi was married in about 1040 to a Kâḍuveṭṭi (Nagar 35, of 1077 A.D.). There is also room for supposing that the engraver, finding no more space on the stone, may have continued the inscription on a second stone. But, in

the first place, it is very unlikely that he would select a stone which had already been inscribed for engraving a record of the ruling king. Secondly, not only is there no other inscribed stone at the place but there is space left vacant on the side of the stone on which the introduction ends, which the engraver might have very well utilised for the continuation of the inscription if it was his intention to do so. As he has not done so, we may perhaps conclude that the Tamil portion was intended as a preamble to the inscription of Rakkasa-Ganga on the remaining side of the stone. The Tamil portion will be considered when speaking of Râjêndra-Chola under the section relating to the Cholas. The other portion, which is in Kannada with the first three lines mostly defaced, records that during the rule of . . râjâdhirâja paramêśvara Nandigiri-nâtha *Jayaduttaranga* Rakkasa-Ganga-Permânaḍigal, Châvayya and Jayamma of Bûdanûr made a grant of land (specified) for the tank caused to be built by Sôvarâsi-bhaṭâraka, renowned for the practice of the *ashṭângayôga*.

63. A few more inscriptions which, judging from their paleography, appear to belong to the Ganga period, may also be noticed here. On two of the pillars in the *mukha-maṇṭapa* of the Kôlâramma temple at Kolar, there are two inscriptions consisting of only one word each, namely, *Sâmavalakêsari* and *Chirabhimam*, which perhaps represent the names of the donors of those pillars. A *vîragal* at some distance to the east of Basarâḷ, Mandya Taluk, records the death of one Chôḷiga, son of Tenadakka. An inscription at the foot of the Daśarathêśvara hill near Kuntihalli, Tumkur Taluk, mentions Achamma as the daughter of Râchamalla-gamuṇḍa. Another on a pillar in front of the Mâri temple at Mârgânhalli, Mandya Taluk, is a Jaina epitaph. The first portion of this inscription cannot be made out owing to a square hole that has been made in the pillar. What remains tells us that some one died by the rites of *sanyasana* and that his (or her) female disciple, Mâdêvikantiyar, set up this *nisidhige* pillar.

The Rashtrakûtas.

64. Reference has already been made to the Râshṭrakûṭas and a few kings of that dynasty when speaking of the Gangas and their wars (paras 51-54). Only one record relating to the dynasty was copied during the year. It refers itself to the reign of Akâlavarsha or Krishna II.

Krishna II.

65. The epigraph referred to above (Plate II, 1) is on a stone lying in the bed of the tank to the north of Chikka-Sâṇigi, Tumkur Taluk. It is dated in 903 A.D. The *svastika* is one of the emblems represented at the top of the stone. The inscription records that when Akâlavarsha śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭâra's increasing victorious kingdom was continuing as long as the sun, moon and stars, and when the bearer of the burden of the whole kingdom, *prachaṇḍa-daṇḍanâyaka* Dâmapaiya was stationed at Maṇṇe as the general of all the South, on a Sunday corresponding to the sixth lunar day in the dark fortnight of Phâlguna of the year Dundubhi, which is coupled with the S'aka year 824, Durvinîta-arasa's daṇḍanâyaka, together with the thousand Bhaṭṭavuttas, the five-hundred Ole and the three hundred Beya, granted certain dues to the *mahâjanas* of. . taṇḍi. The record concludes with the names of a few of the Bhaṭṭavuttas and Beyas and with the statement that the grant was made by these. Among the former are named Kanakayyâchâri, Saribadayya, Chôḷa. . Midileya, Kamayya, Bharatayya, Diṭṭiyamma and Ammaṇa ; and among the latter, Kaṇḍasakkara Kasavaṇṇa, Kiṇṭa Nagamma and Duggayya. The statement that the Râshṭrakûṭa general Dâmapaiya was stationed at Maṇṇe itself, the capital of the Gangas, to look after the South in 903 A.D., leads us to the reasonable conclusion that the Gangas had virtually become the feudatories of the Râshṭrakûṭas since the time of S'ivamâra II. Even in 971 A.D. Mârasimha is mentioned as a feudatory of Khoṭṭiga (*Ind. Ant. XII*, 255). Consequently the statement that the Kalbhâvi inscription presents the only instance in which the Gangas acknowledge an overlord is not tenable. Durvinîta-arasa mentioned in the record was perhaps an officer under the Râshṭrakûṭas like Dâmapaiya. He may be identical with the Durvinîta mentioned in Maddagiri 27, 39 and 42 along with his younger brother Bûtuga as fighting against the

Noḷambas. The period of these records is given as about 950 A.D., but may be earlier by at least 20 years.

THE NOḶAMBAS.

66. An inscription copied on a *vîragal* at Hirigunḍagal, Tumkur Taluk, may perhaps be assigned to this dynasty. It consists of only one word *Śrî-Aṇigan*, and may refer to the Noḷamba king Aṇṇiga or Bîra Noḷamba, son of Ayyapa. He was defeated by the Râshṭrakûṭa king Krishṇa III in 940 (*Epi. Ind.*, IV, 289; V, 191). The *vîragal* may be a simple unpretentious memorial of his death.

THE CHOḶAS.

67. A number of inscriptions of the Chola dynasty was copied at Kolar and Siti, only a few of them being complete. Those copied at Kolar are mostly fragmentary owing to the displacement or removal of the inscribed stones at some former time in connection with the renovation of portions of the Kôlâramma temple. A few records were also copied at Bammûr, T.-Narsipur Taluk, and Vaidyanâthapûr and Haḷe-Bûdanûr, Mandya Taluk. These are of some interest, being instances of Tamil inscriptions written in Kannada characters. As additional examples of this peculiarity may be mentioned Guṇḍlupet 93 of Râjâdhirâja, Heggaḍadêvankôṭe 115 of Râjêndra-Dêva, Channapaṭna 43 of Râjêndra-Chôḷa and Channapaṭna 47 of Râjarâja. In these the Tamil historical introductions alone of the several kings are written in Kannada characters; but Kolar 24 presents a curious instance in which even the body of a Tamil inscription is given in Kannada characters. As an opposite instance, though belonging to an earlier period, may be mentioned the Vaḷḷimalai Kannada inscription of Râjamalla I (*Epi., Ind.*, IV, 140) written in Grantha and Tamil characters.

Râjarâja I.

68. An inscription of this king was copied on the basement of the Hanumanteśvara temple at Bammûr, T.-Narsipur Taluk. It is written in Kannada characters and is concealed for the greater part by a later structure. After the usual historical introduction in which the destruction by the king of the ships at Kâṇḍaḷûr-Śâlai and his conquests of Vengai-nâḍu, Gangapâḍi, Noḷambapâḍi, Taḍigaivaḷi, Kuḍamalai-nâḍu, Kollam, Kaḷingam, Îḷa maṇḍalam, etc., are mentioned, the epigraph records a grant to the temple by Madanamangalam-uḍaiyân Tattanâṟâyaṇaṉ and others. Unfortunately, the portion containing the date is concealed. We may however take it to be about 1,000 A.D.

Râjêndra-Chôḷa I.

69. Several records of this king, most of which are fragmentary, were copied at Kolar, Siti, Haḷe-Bûdanûr and Vaidyanâthapûr. Some of them are dated in the 8th, 13th and 28th years of his reign. The record of the 13th year, which is engraved in Kannada characters on three sides of a pillar in front of the Sômêśvara temple at Haḷe Bûdanûr, Mandya Taluk, is complete so far as the introduction is concerned (see para 62). That at Vaidyanâthapûr, also written in Kannada characters, gives only a portion of the latter part of the introduction. This stone must have been brought from some other place and built into the outer wall of the Vaidyanâthêśvara temple. All the five Tamil inscriptions of this king copied at the Kôlâramma temple, Kolar, are incomplete. In the historical introduction a very long list of the king's conquests is given. It says that while the goddess of Fortune, having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle, and the matchless goddess of Fame, having become his great queens, rejoiced—the king, in his extended happy lifetime, conquered with his great and warlike army Iḍaiṭurai-nâḍu, Vanavâsi, Koḷḷippâkkai, Maṇṇaikkaḍakkam, Îḷa-maṇḍalam together with the crowns of its king and queen as also the crown and Indra's necklace previously surrendered to the king of Îḷa-maṇḍalam by the Pâṇḍya king, the crown of the Kêraḷa king, many islands in the sea, the crown deposited in the S'âṇtima island by Paraśurâma, the Iraṭṭapâḍi Seven-and-a-half lakh Country after defeating Jayaśingan, Chakragoṭṭam, Madurai-maṇḍalam, Nâmaṇaikkôṇai, Pañjappaḷḷi, Mâśaṇi-dêśam, family treasures after defeating Indira-iratar

in the battle of A'dinagaravai, Oṭṭa-vishayam, Kôśalai-nâḍu, Taṇḍabutti after killing Dammapâla, Dakkana-Lâḍam after defeating Iraṇaśûran, Vangâḷa-dêśam after defeating Gôvindaśandan, elephants and treasures after defeating Mahipâḷa of S'aṅgoṭṭal, Uttira-Lâḍam, Gaugai, various treasures after defeating in a naval battle S'angirâma-visaiyôttungapanman of Kiḍâram, S'rî-Vijaiyam, Pannai, Malaiyûr, Mâyiruḍingam, Ilangâśôbam, Mâ-pPappâḷam, Mêvilipangam, Vaḷaippandûru, Takkôlam, Mâdamaḷingam, Ilâmuri-dêśam, Mâ-vakkavâram and Kiḍâram. The inscription of the 8th year (*i.e.*, 1019 A.D.), at the Kôlâramma temple, Kolar, records a grant of land for the goddess Paṭṭâlaki (*Bhaṭṭârikâ*) of Kuvaḷâḷam in the Kuvaḷâḷa-nâḍu of Nuḷambapâḍi *alias* Nigarili-S'ôḷa-maṇḍalam. Another of the 28th year (*i.e.*, 1039 A.D.) at the same place records a grant for the same goddess by Tiyambakan, Aṇṇaman, Âḷan, Âḷan Viḷagan and others. A third records the gift of 10 *kalañju* of gold by Kâḷipirân. A fourth gives details about the weight, etc., of a few gold and silver ornaments belonging to the images of the *Saptamâtṛikâḥ* in the Kôlâramma temple. The further portion of Kolar 44, newly copied on the Siti hill (see para 15), informs us that Tammaśeṭṭi and others granted from the year Viśvâvasu (*i.e.*, 1005 A.D.) 1,000 *kuli* of land including all kinds of taxes in three villages to provide for offerings for the god . . . Kshêtrapâla-dêvar. Then follow the signatures of a number of persons who were apparently high officers of the state. Their names are Gaṇḍar-mâṇikka-Brahmâdirâjan, . . yaṅkara-Brahmâdirâjan, Udaiyamâttaṇḍa-Brahmâdirâjan, ... gaṇḍa-Nârâyaṇa-Brahmamârâyan and Aḷagiya-S'ôḷa-Brahmamârâyan.

Kulôttunga-Chôḷa I.

70. There is only one record of this reign, Kolar 42, newly copied on the Siti hill, Kolar Taluk. It is mostly defaced, but what remains of the introduction is enough to show that it is an inscription of Kulôttunga-Chôḷa I, dated in the early years of his reign when he was known as Râjêndra-Chôḷa (II), the introduction in his later inscriptions being quite different. The epigraph is probably dated in the 2nd or 3rd regnal year, *i.e.*, in 1071 or 1072 A.D. The introduction, when filled in from other similar records, tells us that, having as companions his sword and arms abiding in which the goddess of Fortune became resplendent, the king seized troops of elephants at Vayirâgaram, took tribute from the king of Dârâ at S'akkaragoṭṭam, placed the goddess of the earth under the shadow of his umbrella, sent the wheel of his authority and his tiger banner to every region and caused his sceptre to sway over every land in the Jambû-dvîpam. The contents of the remaining portion of the inscription are similar to those of Mulbagal 49a and 119. We are told that the *s'âsanam* was caused to be engraved on stone by (the inhabitants of) the Eighteen *Vishaya*, the great army armed with great weapons (*perumbaḍai-mahâsênai*) and the 5 Kaṇḍamaḍam, the object being to record that, there having been no tax on cows and she-buffaloes ever since the rise of the sacred family of the Chôḷas, no such tax should now be paid in the Jayangoṇḍa-Sôḷa-maṇḍalam 48,000 country; that a third of the produce of lands below a tank on which paddy is grown should be given as the Government share; that two *kâśu* should be paid for each plough on account of taxes known as *uḻuvarâya*; that with the exception of the houses of the schoolmaster, the temple manager and the village watchman, and the houses which have paid towards the minor tolls, ¼ *kâśu* should be levied on every house; and that land should be measured with a rod of 16 spans. Then follows the statement that those who maintain this *śâsanam* shall acquire the merit of having performed a horse-sacrifice, while those who violate it shall not only incur the sin of having killed cows and Brahmans but also become hereditary enemies of the Eighteen *Vishaya* and the great army armed with great weapons. The record concludes with one of the usual imprecatory verses, a portion of which is printed as Kolar 42.

Vikrama-Chôḷa.

71. A short Tamil inscription engraved on two pillars of the *mukha-maṇṭapa* of the Kôlâramma temple at Kolar may belong to this reign. It merely gives the name of a general—*s'êṇâpati* Vikrama-S'ôḷa-S'ôḷiyavaraiyan—who was apparently an officer under Vikrama-Chôḷa. The pillars were perhaps his gift to the temple. The date of the epigraph may be about 1120 A.D.

The Chalukyas.

72. Reference has already been made to the Chalukya chief Balavarma (see paras 46 and 53) when speaking of the Gangas and their wars. During the year no Chalukya inscriptions, properly so called, were copied; but a few of the Hoysala records, copied in Chiknâikanhalli and Bangalore Taluks, begin with an acknowledgment of Châlukya overlordship, the kings named being Bhûvallabha-Dêva and Jagadêkamalla. The above records refer themselves to the reigns of Narasimha I, Ballâḷa II, Narasimha II and Sômêśvara; and it is indeed curious that Châlukya supremacy should have been acknowledged in the middle of the 13th century though the Châlukya power had ceased to exist nearly a century ago.

The Hoysalas.

73. There are numerous records of the Hoysaḷa dynasty beginning in the reign of Vishṇuvardhana and ending in the reign of Ballâḷa III. They cover a period of nearly 220 years from 1120 to 1340 A.D. Some more inscriptions are clearly of the Hoysaḷa period though they do not name the reigning king. The records will be considered in chronological order.

Vishṇuvardhana.

74. There are three inscriptions of this king. One of them is a fragmentary Tamil inscription (Plate IV. 4) engraved on a stone brought from some other place and built into the east wall of the *yâgas'âle* on the Sîti hill. It appears to record that, having taken up his residence at.....dêśipaṭṭaṇam, Vishṇuvardhana-bhujabaḷa-Vîra-Ganga-Poysaḷa-Dêvar granted in the month of S'râvaṇa Maruṇdêri on the north bank (*vaḍakarai*) as a *dêvadâna* for the god Kshêtrapâla-dêvar. The names S'ôḷa-gâmuṇḍa and S'eṭṭi-gâmuṇḍa of Kaivâra and Pêrtanivar Râjêndra-S'ôḷa..... also occur. The date of the epigraph may be about 1120 A.D. Another inscription on a stone to the right of the Kallêśvara temple at Doḍḍa Hemmegere, Chiknaikanhalli Taluk, which is mostly defaced, says that while the *mahâ-maṇḍalês'vara* .....bhujabaḷa-Vîra-Ganga-Vishṇuvardhana-Hoysaḷa-Dêva was ruling the Gangavâḍi 96,000, a subordinate of his with the epithet *Kaḍigaḷ-âbharaṇa* made a grant of land for some god. Further on a woman named E'chikabbe and one Bammi-seṭṭi, apparently her son, are praised, and a grant by the latter for the benefit of ascetics and Brâhmaṇs mentioned. A *vîragal* near the Iśvara temple at Bhaṭṭarhalli, Chiknaikanhalli Taluk, begins with the statement that Ballâḷa, Vishṇu and Vinayâditya (a mistake for Udayâditya) were born to Echaḷa-Dêvi, and proceeds to say that in the year Saumya (? 1130), during the destruction of Biḷugali, Kâḷaya-gavuḍa, son of Kaḷaya of Navile, caused the *vîragal* to be set up for? Gavuḍa. Another *vîragal* in the *prâkâra* of the Mallêśvara temple at Byâḷakere, Chiknaikanhalli Taluk, which bears the date 1124 A.D. and records the death of Bâcha-gauḍa and others of Belakere during a cattle-raid by Balleya-Nâyaka of Huḷiyeru, may also belong to the same reign.

Nârasimha I.

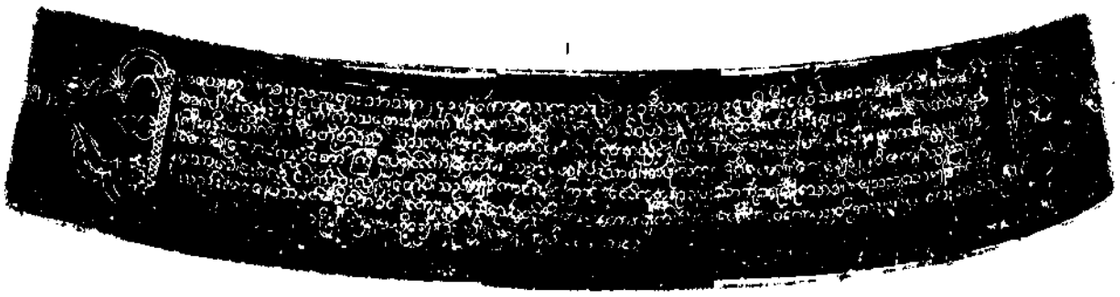
75. A number of inscriptions of this reign was copied at Maddur, Mandya Taluk, Kampanhalli and Niruvagallu, Chiknaikanhalli Taluk, and Jinaga, Tumkur Taluk. Those at Maddur, which are four in number, are Tamil inscriptions engraved on the wall to the right of the inner entrance of the Narasimha temple. They are all more or less fragmentary and record gifts of sums of money for perpetual lamps, etc., for the god. One of them, dated 1150 A.D., records the gift of three *guḍḍâṇam* by Viṭṭiyaṇṇa-Perkaḍi, and of 3 *pon* by..... ...nangaiyâr. The others also register similar gifts and are of about the same date. All the above epigraphs refer themselves to the reign of S'rî-Nârasinga-Pôśaḷa-Dêvar. Biṭṭiyaṇṇa was a famous general who served under Vishṇuvardhana also. A fifth Tamil inscription at the same place, which appears to be dated in 1162 A.D. and records the gift of a perpetual lamp by Dêvagi-ppirâṭṭi of S'îvagakkiṟai, may also belong to the same reign.

76. Of the Kannada records, an inscription in front of the ruined Îśvara temple at Kampanhalli, which is dated 1169 A.D., is noteworthy both as regards its contents and artistic execution. After obeisance to S'iva and the sun, and acknowledgment of Chalukya overlordship, it proceeds to give some interesting particulars with regard to a few of the Hoysaḷa feudatories and ends by recording a grant to some

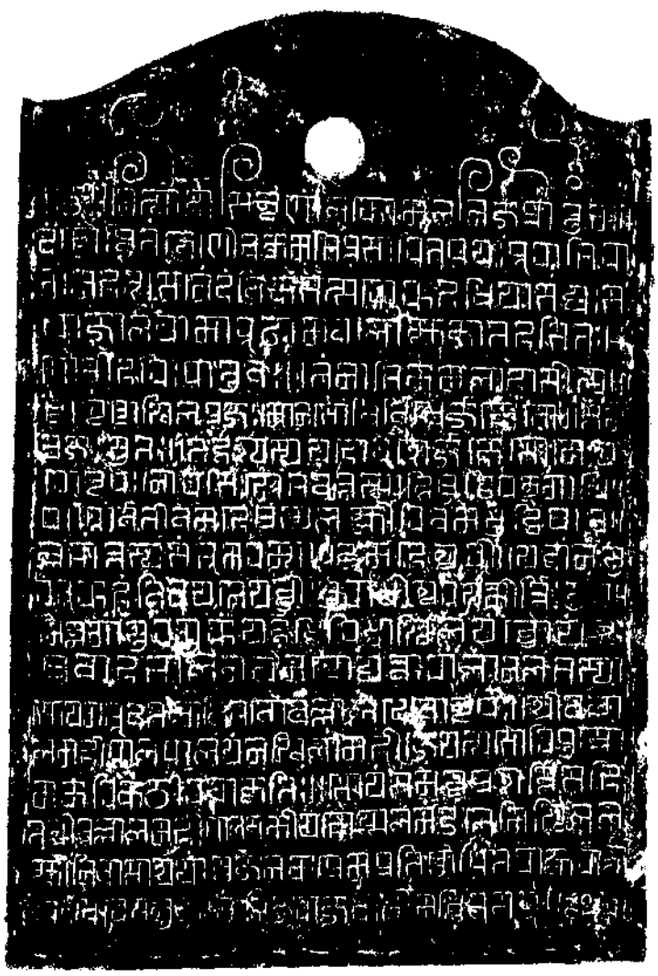
BURMESE INSCRIPTION ON A BURMESE BELL PL. IV

IN THE RESIDENCY COMPOUND

1

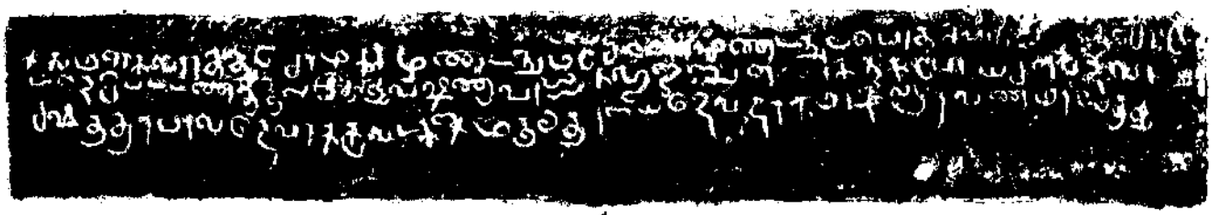


2



BELAGULI (CHIKNAIKANHALLI TALUK) PLATES OF BALLÂLA III

A MARÂṬHI RAHADÂRI, 1753 A.D.



4

A FRAGMENTARY TAMIL INSCRIPTION OF VISHṆUVARDHANA

ON THE SITI HILL (KOLAR TALUK)

temple. It tells us that when the refuge of all the world, favorite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Bhûvallabha-Dêva was in the residence of the city of Kalyâṇa ruling the Seven-and-a-half-lakh Country in peace and wisdom, punishing the wicked and protecting the good; and when a servant of his, entitled to the band of five chief instruments, *mahâmaṇḍaḷêś'vara*, lord of the excellent city of Dvârâvati, sun in the sky of Yâdava-kula, Tribhuvanamalla-Vîra-Ganga-Hoysaḷa-pratâpa-Nârasimha-Dêva was in the residence of Dôrasamudra ruling the Gangavâḍi 96,000 in peace and wisdom, punishing the wicked and protecting the good—his servant, *mahâ-sâmantâdhîpati, mahâ-sâmanta-gasaṇi, Doḍḍaṅkabadiva, jagavan-aṇḍaleva, Sitagaragaṇḍa*, sâmanta-Biṭṭi-Dêva was ruling Huḷiyeṛa-vṛitti in peace and wisdom, punishing the wicked and protecting the good. The descent of the latter is given thus: sâmanta-Bhima married Chaṭṭiyakka; their sons Mâcha, Chaṭṭa, sâmanta-Malla and Gôvi-Dêva; son of the second, Vishṇu or Biṭṭi-Dêva. Then follows an account of some of sâmanta-Chaṭṭa's exploits. He is said, while king Vishṇuvardhana was looking on, to have routed the Pâṇḍya king who was encamped at Emmegaṇûr with a large army and to have captured his lusty elephants and presented them to his own king. He is also said to have defeated the Kaḍamba-maṇḍalika Taila's Garuḍa Masaṇuga who was encamped at Baḷemeṛi and to have seized his horses and given them to his own master. Of his younger brother Gôvi-Dêva it is stated that the wounds which he inflicted with his spear on the face of the elephant on which the Changâḷuva king was seated, resembled the characters of an inscription recording his own valour. Chaṭṭa's wife was Sântalo and their son was Vishṇu-sâmanta (*i.e.*, Biṭṭi-Dêva). After praise of his valour in a general way, the record goes on to say that while the *mahâ-sâmanta* Biṭṭi-Dêva was ruling the earth in peace and wisdom, his servant *Heggaḍe* Bicha built a Śiva temple and a tank. His descent is then given: Kâḷa-gaṇḍa of Arasiyakeṛe married Kañcha-gauḍi; their son Kaliyama-gauḍa married Kêta-gauḍi; their son was Kâḷa-gauḍa whose younger brother was Heggaḍe Bichaṇa. The latter's wife was Hôchalâmbike and their son was Gôpa. Heggaḍe Bîchaṇa granted in 1169 A.D. certain lands (specified) below the tank built by him to provide for offerings and perpetual lamps for the god Kalidêva. The grant was written by Nâgadêvaṇṇa of Dêhâra. Some of the titles applied to Biṭṭi-Dêva are hereditary. From Chikkaikanhalli 21 we learn that one of his ancestors got the title *Doḍḍaṅkabadiva* for having destroyed? *Doḍḍaṅka* in the camp of the Châḷukya king A'havamalla; and that another of his ancestors, sâmanta-Bhima, had the title *Sitagaragaṇḍa* bestowed upon him by king Vishṇuvardhana for having killed Sitagaragaṇḍa in the royal camp. The Pâṇḍya king referred to is evidently Râya-Pâṇḍya of Noḷambavâḍi; and the Kaḍamba-maṇḍalika Taila, the Kadamba king Taila II of Hângal. It is worthy of note that the form used in this inscription is Kaḍamba with the linguald. The Changâḷuva mentioned in the record may be the one that was killed by the Hoysaḷa king Nârasimha I before 1145 A.D. (see Nâgamangala 76). The Châḷukya overlord mentioned at the beginning of the epigraph by the title Bhûvallabha-Dêva is perhaps to be identified with Trailôkya-malla Nûrmaḍi Taila (1150-1182).

77. An inscription near the ruined Kallêśvara temple at Niruvagallu, the right half of which appears to have been wilfully injured, also begins with an acknowledgment of Châḷukya supremacy and, after giving a list of Vishṇuvardhana's conquests—Changirivâsa, Koḷḷagiri, Baḷḷare, Valluru,.....Baṅkapura, Banavâse, Kôyatûr,.....Niḷâdri, Paḍiya..... Kôḷâla and Bayalanâḍu—and the descent of Biṭṭi-Dêva as in the previous inscription, records a grant of land to Śaṅkara-paṇḍita of Beḷḷaṭṭe. It seems to be dated 1171 A.D., and from its middle portion only the names Buveya-nayaka, Mârama-nayaka and Sôva-gavuḍa can be made out. Another inscription in the Kannâramma temple at the foot of the hill to the south of Jinaga, Tumkur Taluk, which is dated 1163 A.D., is also mostly defaced, the first ten lines which probably contained the name of the reigning king being completely effaced. The existing portion begins with praises of Chôḷagauḍa and his son Maṇḍaḷika-Mâchi of Sativangala. The latter appears to have had the titles *abhimâna-Mêru, ahitara-gaṇḍa* and *gaṇḍara-mâṇika*. He built a tank named Bhujabalasamudra and a temple called Chôḷêśvara after his father; made gifts of food, gold, cows, virgins and land; and in 1163 A.D. granted land to provide for offerings and worship of the god and for repairs and feeding of ascetics. Then follows a request that the holy place may be preserved as if it were the Kurukshêtra and

Prayâge of the *karma-bhûmi* (land of works). A *viragal* at the same place, which is partly broken, records the death of the above Maṇḍaḷika-Mâcha, who is here given the title *parichchhêdi-gauḍa*, in a battle that appears to have had something to do with an army from Rodda (*Roddada-parigraha*). The stone was set up by his son Châḷoya.

Ballâḷa II.

78. There is only one record of this king, copied in the ruined Sômêśvara temple at Oṭikere, Chiknaikanhalli Taluk. It is dated in 1177 A.D. and begins with an acknowledgment of Châlukya overlordship thus—While (with usual Châḷukya titles—see para 76), Jagadêkamalla Râya-Permâḍi-Dêva was in the residence of Kalyâṇa ruling the Seven-and-a-half-lakh Country in peace and wisdom, punishing the wicked and protecting the good—his servant (with usual Hoysaḷa titles—see para 76), the crest-jewel of the all-knowing, Vîra-Ganga Hoysaṇa-Dêva was in the residence of Dôrasamudra ruling the Gangavâḍi 96,000 in peace and wisdom, punishing the wicked and protecting the good. Then follows the statement that Vishnuvardhana conquered Halasige, Beḷuvala, Huligere and Lokuṇḍi and extended his kingdom as far as the Heddore (*i.e.*, the Krishṇâ). To his son Nâgasimha, described as the lord of Ganga-bhûmaṇḍaḷa, and Paṭṭa-mahâdêvi was born king Ballâḷa. When (with usual Hoysaḷa titles), the glory of the Yâdava-kula, obtainer of boons from Vâsantikâdêvi, S'anivârasiddhi, Giridurga-malla, king of the hill chiefs, champion over the Malapas, terrible to warriors, fierce in war, sole warrior, unassisted hero, capturer of Muḷugunda, Noṇam....., Vîra-Ballâḷa was ruling the earth—all the *praje-gâvuṇḍugaḷ*, including Vijaya-Noṇaba-gauḍa's son Kâḷa-gauḍa and Honna-gauḍa's son Maṇiya-gauḍa, washing the feet of Ganga-jîya's son S'ivaśakti-Malla-jîya, granted, with pouring of water, certain lands (specified) for the god Sômanâtha. Reference is also made to previous grants of land during the time of Dantaiya-daṇṇâyaka and the herald (*sâṭâyta*) Balaya. A Tamil inscription on the wall to the right of the inner entrance of the Narasimha temple at Maddur, which appears to be dated in 1179 A.D., may also belong to this reign. It records that Pa.....śi Malaiyâḷan Kûḷikâṭṭu Nârâyaṇan set up the image of a goddess in the temple and paid into the temple treasury 8 *gadyaṇam* with the condition that the interest on the sum should be utilised for providing for as long as the moon and the sun last a daily offering of two *nâli* of rice for the goddess. He appears to have also paid some amount for maintaining a perpetual lamp.

Nârasimha II.

79. Only one inscription of this reign, dated in 1224 A.D., was copied in the Iśvara temple at Handankere, Chiknaikanhalli Taluk. It acknowledges Châlukya supremacy in the opening sentence, the king mentioned being Bhûvallabha Râya-Permâḍi-Dêva. The rest of the inscription in which Hoysala titles occur is mostly defaced. Chinava-gavuṇḍa, whose descent is given at considerable length, appears to have made a grant of land for the repairs of some temple. The composer of the inscription was the dear son of Sarasvati (goddess of learning), Malaya, *sêṇabôva* of Handalakere, and son of Bhâgavata Bîramarasa and Gaurabbe. The engraver was Bêrôja.

Sômêśvara.

80. Four inscriptions of this king were copied at Muddênhalli and Oṭikere, Chiknaikanhalli Taluk, Kengeri, Bangalore Taluk, and Vaidyanâthapura, Mandya Taluk. The one near the ruined Sômêśvara temple at Oṭikere, which is dated in 1235 A.D., begins with two verses, one of which says that Ballâḷa obtained the title Giridurga-malla for having easily captured the fort of Uchchangi which the Chola, even after 12 years' siege, was unable to capture; and the other, that Nârasimha routed the Pâṇḍya, Magarega and Kâḍava kings and destroyed the Tamil army (*Tamiḷa-vaḍe*). The epigraph then proceeds to say that when the refuge of all the world, favorite of earth and fortune, mahârâjâdhirâja paramêśvara paruma-bhaṭṭâraka, lord of Dvârâvati, king of the hill chiefs, champion over the Malapas, terrible to warriors, fierce in war, sole warrior, unassisted hero, S'anivarasiddhi, Giridurga-malla, a Rama in firmness of character, establisher of the Chola kingdom, uprooter of the Magara kingdom, destroyer of the Pâṇḍya kingdom, vanquisher of the Kâḍava king, niśśanka-pratâpa-chakravarti Hoysaḷa-vîra-Sômêśvara-Dêva was in the

residence of Dôrasamudra ruling the kingdom in peace and wisdom—the *mahâpasâyita*, *parama-viśvâsi*, *bâhattara-niyôgâdhîpati*, *niyôga-Yaugandhara*, (with other epithets), Mâvantayya-daṇṇâyaka's *sôdarâbôva* Sôvaṇṇa's *sôdarâbôva* Chavuṇḍaṇṇa and the *nâḍu-prabhus* Kalla-gavuḍa's son Malla-gavuḍa of Oṭṭiyakere and others (three named) together with all the *praje-gâvuṇḍugaḷ* granted certain lands (specified) in connection with the construction of a stone sluice to Hiriyakere by the *sôdarâbôvas* A'chaya and Sivaya of Eḷeha in Kâṭûravitti. Another inscription on a slab built into the ceiling of the Vaidyanâthêśvara temple at Vaidyanâthapura, which is dated 1237 A.D., records a grant to the temple. It appears to give the boundaries of the Hoysala kingdom during the rule of Sômêśvara; but it is to be regretted that this portion is mostly illegible. The eastern boundary is some place beginning with Na (perhaps Nangali); the southern, S'rîranga; and the northern, Sâvi....(evidently Sâvimale) This appears to be the only record in which Srirangam is given as the southern boundary of the Hoysala kingdom, though it was known from other inscriptions that Sômêśvara took up his residence at Kaṇṇanûr near Srirangam. The inscription in the Anjanêya temple at Kengeri, which is printed as Bangalore 107, is incomplete. It begins with an acknowledgment of Châlukya supremacy and mentions some Hiriya Gangarâja during the rule of Sômêśvara. It also appears to refer to some hostile incursion into the country in connection with which the names Vêchiyaṇa and Chikaṇa occur.

81. The last inscription of Sômêśvara that has to be noticed is one in front of the ruined Kallêśvara temple at Muddênahalli. It is a long inscription dated in 1242 A.D. Acknowledging Châlukya overlordship in the opening sentence, the king named being Jagadêkamalla Râya-Permâḍi-Dêva, the epigraph tells us that his servant (with usual titles), Tribhuvanamalla Vira-Ganga Hoysaṇa-Dêva was ruling the Gangavâḍi 96,000. Then follows a long list of his conquests: Nangali, Kongu, Singamale, Râyapura, Talakâḍu, Rodda, Chengirivâsa, Kôḷḷagiri, Baḷḷare, Valluru, Chakragoṭṭa, Uchchangi, Virâṭa's city, Bankapura, Banavâse, Kôvatûr, Nîḷâdri, Paḍiyaghaṭṭa, the seven Male, Kanchi, Tuḷuva, Râjêndrapura, Kôḷâla and Bayalunâḍu. The genealogy is carried on up to Sômêśvara, each succeeding king being introduced with the epithet *talpâda-padmôpajîvi*, which usually occurs in connection with feudatories or subordinate officers, and with all the usual titles. After Vishṇuvardhana, by a curious mistake, perhaps on the part of the engraver, Ereyanga and Echala-Dêvi are introduced as his *pâda-padmôpajîvis*, and Vira-Biṭṭi-Dêva mentioned as their son. Then follows a supplementary list of Vishnuvardhana's conquests: Halasige, Beḷuvala, Huligere and Lokkuguṇḍi, with the statement that the Heddore formed the northern boundary of his kingdom. After naming in order the succeeding kings with their titles, the record goes on to say that when the mahâ-pratâpa-chakravarti Hoysaḷa-vîra-Sôvi-Dêva was in the residence of Dôrasamudra ruling the Gangavâḍi 96,000, the Noḷambavâḍi 32,000 and the Chôḷa kingdom in peace and wisdom, punishing the wicked and protecting the good -his servant, *mahâ-sâmantâdhipati*, *Sitagara-gaṇḍa*, a Râhu to the suns the *mandaḷikas*, protector of refugees, an adamantine cage to those that seek an asylum, sole warrior, unassisted hero, hunter of chiefs, the rutting elephant of his elder brother, worshipper of the feet of the god Vâsudêva, conqueror of hostile armies, Lakumayya-Nâyaka was in the residence of Huḷiyeru ruling the Magare 300 in peace. His descent is thus given: When Vîra-Noṇamba-Dêva-paramêśvara's senior queen S'rîmâri was taken captive, Brahma killed the enemy with *talâbhighâta* and rescued her; and the king, admiring his valour, bestowed on him the title *agrâri-tala prahâri*. This *Ganga-taḷa-prahâri* sâmanta-Kariya-Bamma also received the title *Doḍḍaraka-baḍiva* from the Châḷukya-chakravarti A'havamalla. To his eldest son A'havamalla and Honnavve was born sâmanta-Bhîma. The latter's wife was Chaṭṭiyakka and their sons were Mâcha, Chaṭṭa, sâmanta-Malla and Gôvi-Dêva. Chaṭṭa's son was Vishṇu. To Gôvi-Dêva and S'rîdêvi was born Balla. The latter's wife was Mâḷaladêvi and their son, Chikka Ballayya-Nâyaka. It is not known how Lakumayya was related to Chikka Ballayya. The epigraph simply states that he had such distinguished pedigree, and appears to give further on Sidda as the name of his father and Kappa as that of his elder brother. Then we are told that Hiriya (Senior) Chaṇḍiya Mudeya-nâyaka, a servant of Lakumayya-Nâyaka, built the Jakkêśvara temple in the name of his younger brother, and, washing the feet of Nunga-jiya's son Malla-jiya, granted certain lands (specified) to the same. From Chiknaikanhalli 21 it has been supposed that Sthira-gambhira was the name of the

ancestor of the Huliyêru chiefs; but from the above genealogy of Lakumayya-Nâyaka it is clear that his name was Brahma or Bamma. The same name is also given in Kadur 36 and 37. So, *sthira-gambhîra* in the above inscription has to be taken, I think, as an adjective of Noḷamba and not as a name. Further, the title *Ganga-tala-prahâri* applied to Bamma leads us to infer that the captors of Nolamba's queen were the Gangas. A *viragal* near the Isvara temple at Bhaṭṭarhalli, Chiknaikanhalli Taluk, dated 1245 A.D., which records the death of Hosamârayya and others of Môṭiyahaḷḷi during an attack on the village, may also belong to the same reign.

Nârasimha III.

82. There are several records of this reign. An inscription in the *prâkâra* of the Mallêśvara temple at Byâlakere, Chiknaikanhalli Taluk, dated 1260 A.D., records that when (with usual Hoysala titles—see para 80) Vishṇuvardhana-pratâpa-chakravarti niśśanka-Hoysaṇa-śrî-vîra-Nârasimha-Dêvarasa was in the residence of Dôrasamudra ruling the kingdom in peace and wisdom—Lakumeya-Nâyaka and Koppeya-Nâyaka (with titles as given in para 81) of Huliyêru granted lands (specified) to a number of persons. Among the donees may be mentioned the astrologer E'chaṇṇa, *sênabôva* Viraṇṇa, Bommadêva of Bombasamudra and . . ppayya's daughter Bombave. Two inscriptions on slabs built into the ceiling of the Vaidyanâthêśvara temple at Vaidyanâthapura, Mandya Taluk, both of which are dated in 1278 A.D., record that the crest-jewel of Nârasimha's ministers, Sômaya-daṇṇâyaka granted certain taxes (specified) to Vaijânḍa *alias* Immaḍi Paradêśiyappa, the *sthânika* of the temple. A Tamil inscription at Nîlakaṇṭhanhalli, Mandya Taluk, dated 1286 A.D., records a grant by the *mahâjanas* of Maddur *alias* Nârasimha-Chaturvêḍi-mangalam. The short inscriptions below the images, etc., on the outer walls of the Kêśava temple at Sômanâthpur have already been referred to (see para 25). As in the temples at Nuggihalli, Channarayapatna Taluk, Halebid and Belur, many of the images, etc., on the outer walls of the Kêśava temple have below them labels giving the names of the sculptors who executed them. Altogether there are 75 such labels, their period being about 1268 A.D., the year in which, according to the inscription in the temple which refers itself to the reign of Nârasimha III, the gods were set up. Among the sculptors may be mentioned (1) Mallitamma (called simply Malli in two places), (2) Baleya, (3) Chauḍeya, (4) Bâmaya, (5) Masaṇitamma, (6) Bharmaya. (7) Nañjaya and (8) Yaḷamasaya, the first name occurring in 40 places, the second in 6 places, the third in 5, the fourth in 4, the fifth in 3, the sixth in 2, and the seventh and eighth only once. It will thus be seen that Mallitamma had most to do with the ornamentation of the temple. He is no doubt identical with the Mallitamma who made the images on the north wall of the Narasimha temple at Nuggihalli which was built in 1249 A.D. (See last year's *Report*, para 84) A few other names, the reading of some of which is doubtful and which occur only once, are Nabava, Seniyara, Vijrimba, Sakavaṇṇava, Lôhita, Marana, Ayitara and Barata. In one place Mallitamma qualifies his name by the epithet *râvari* (*râvâri i.e., rûpakâri*) which means a sculptor. In another place occurs the expression 'elephants' after his name, thus indicating that the two figures of the animal were his handiwork. One of the labels is of interest as giving the day on which the image below which it is incised was made or finished. It runs thus—*Kârtika śu 2 Bu, i.e.*, Wednesday corresponding to the second lunar day in the bright fortnight of the month Kârtika. In the Puranic frieze occur these three labels—Hastinâpura, Hâlinapura and Pûtini, giving the names of two towns and of the well-known demoness who tried to kill child Krishna by giving him poisoned milk.

Râmanâtha.

83. Only one inscription of this reign, which is in Tamil, was copied on the east outer wall of the Bhairava temple on the Siti hill. It is dated in 1286 A.D., and tells us that, for the health of Iramanâ-Dêvar, S'âttappâḍi-uḍaiyân Alagiyân granted for the god Tribhuvanaviḍanga-Kshêtrapâla—pPiḷḷaiyâr of S'rîpati in the Kaivâra-Nâḍu of Nigarili-S'ôḷa-maṇḍalam the tax on mares and colts in Kaḷḷippaḷḷi, Puḷiyampaḷḷi, Naḷḷâḷam and Kummaikkal, the *dêvadâna* villages of the god.

Ballâḷa III.

84. A large number of inscriptions of this king both in Kannada and Tamil was copied during the year. A peculiarity noticed on some of the stones in Tumkur and Chiknaikanhalli Taluks containing this king's inscriptions is the representation of a gateway at the top. It is not clear what this means. An inscription in a field to the south of Sankênhalli, Tumkur Taluk, says that during the rule of Ballâḷa-Dêva's minister Mâcheya-daṇṇâyaka's son Gangi-Dêva, the Hosavûr-nâḍu-prabhu and all the *praje-gauḍugaḷ* granted the village of Sankeyanahalli, so named after Sankeya-gavuḍa, to Mâkaḷa-nâyaka's son Chimeya-nâyaka, as a *pûje-godagi*. Another near the Añjanêya temple at Hâlanûr of the same Taluk, dated 1306 A.D., records that during the rule of Ballâḷa-Dêvarasa the great minister Lôkappa-daṇṇâyaka and the *mahâ-nâḍu-prabhu* . . . gauḍa granted to Mâra-gavuḍa the village of Hâlanûr, included in the Marugala-nâḍu. A third in the backyard of Shanbog S'ibi Narasappa's house at Meḷekôṭe of the same Taluk, which is dated in 1314 A.D., tells us that the great minister Dêvapa-daṇṇâyaka's brother-in-law Bimaḷapa gave, as a *kodagi*, the village Meḷeyakôṭe, included in the Malegaḷa-nâḍu, to Hiriya Baicha-gavuḍa, son of Honnamâra-gavuḍa of Mâhenasigere, who was the lord of the seven nâḍus of A'nebidasari (Dêvarâyadurga). A fourth in a field to the south-east of Hiriguṇḍagal of the same Taluk, dated 1323 A.D., records that by order of pratâpachakravarti Hoyisaṇa-śrî-vîra-Ballâḷa-Dêvarasa the great minister Ponnaṇṇa's son Kâmaya-daṇṇâyaka granted, as a *kodagi*, Hiriyaguṇḍagal, included in the Kôrunâḍu, to Masaṇi-gavuḍa's son Chikkaṇṇa. A *vîragal* near the Îśvara temple at Soralamâvu, Chiknaikanhalli Taluk, which is dated 1331 A.D., mentions the possessor of all titles, Nandinâtha-Vîrabhadra-Dêva as a feudatory of Ballâḷa-Dêva.

85. Of the Tamil inscriptions of this king, which were all copied on or about the Siti hill, one in a field to the east of the hill, dated in 1301 A.D., states that, for the success of the sword and arm of Vallâḷa-Dêvar, Maṟaipukkarâṇan S'oṉṉanâyan granted, as a *maḍappuṟam*, Paṟaiyankuḍai to Umaiyappiḷḷai Kariyapiḷḷai, one of the servants of the god Sîpati-nâyanâr. Another on the wall to the right of the entrance from the Îśvara temple to the Bhairava temple, dated 1309 A.D., records that for the success of the sword and arm of Vallâḷa-Dêvar and for the welfare of Vaṭṭaraiśu and Kûḷa-Dêvar, Perumâppiḷḷai and another granted certain dues in the fair at Noṇḍaṅguḷi in the Kaivâra-nâḍu to provide for offerings of betel leaves and areca nuts for the god Tribhuvanaviḍaṅga-Kshêtrapâla-pPiḷḷaiyâr of S'ipati. Another inscription on the wall to the left of the inner entrance of the Bhairava temple, which is dated in 1321 A.D., records the grant of some village and certain taxes for the same god by Vallâḷa-Dêva's chief minister, *mahâ-vîrasênâpatyakâchârî*, destroyer of the Turuka army, Kaṭâri-Sâḷuva Râśeya-Nâyakkan for victory to the word and arm of the king. A fourth epigraph on the wall to the left of the entrance to the *yâgaśâle*, dated 1333 A.D., says that for the good of the nâḍu and for the success of the sword and arm of vira-Vallâḷa-Dêvar S'oppai-Nâyakkar granted some land to one of the *pûjâris* of the temple. The last inscription on the hill, which is engraved on the wall to the right in the passage from the Îśvara temple to the Bhairava temple and bears the date 1337 A.D., records the gift of a certain sum of money by Poysaḷa-vîra-Vallâḷa-Dêva's son the great minister Dâde Singeya-daṇṇâyaka's younger brother Periya Vallappa-daṇṇâyakkar to provide for offerings of rice for the god Tribhuvanaviḍaṅga-Kshêtrapâla-pPiḷḷaiyâr. It may be mentioned here that three of the above records are dated in the Kaliyuga era.

86. A copper plate inscription (Plate IV. 2) of this king was received from Shânbôg Honnappa of Beḷaguḷi, Chiknaikanhalli Taluk. It consists of three plates, engraved in Dêvanâgari characters, each plate measuring 12″ by 8″. Unfortunately the second plate is missing. After invocation of the Boar incarnation of Vishnu and the usual account of the rise of the Yadu-vaṁśa, the record proceeds to say that in it was born Sômêśvara whose son was Nârasimha. The latter's queen was Paṭṭamahêśvari and their son, Ballâḷa-Dêva. When Ballâḷa-mahîpâla was residing in his capital Dôrasamudra, in which his father had with affection stored the riches of a great kingdom,—so ends the first plate. The second plate may have contained the date and details of the grant. The third plate which is in the Kannada language begins with the statement that the *mahâjanas* shall pay annually certain taxes amounting in all to 18 *gadyâṇa* and odd to provide for offerings of rice, lamps and

certain festivals for the god Gôpâla of Râmakṛishṇaprabhu's *brindâvana*, and says that the king granted, with pouring of water, to the *mahâjanas* certain taxes (a large number mentioned) in the presence of the gods Viśvêśvara and Vajrêsvara. At the end the signature of the king is given thus—*S'rîmad-vîra-Ballâla-Dêvasya*. Among the taxes mentioned above are *khâṇa*, *abhyâgate*, the taxes on *dhavaâra*-cart, fuel-cart, ghee, leaves, leather rope, ploughshare, thread, boiled rice tied up for a journey (*kattu-gâṇu*), warriors, elephants, horses, marriage (*hâsiga-dere*), smoke, looms, the five artisans—blacksmiths, goldsmiths, carpenters, masons and braziers, iron, bows, children and salt-makers.

An inscription near the entrance to the village of Baragihalli, Chiknaikanhalli Taluk, which is dated in 1318 A.D., is of some interest as it mentions a new feudatory of Ballâla III of the name of Vinjha-Dêva-Râṇe and refers to some custom which was once in vogue. It informs us that during the rule of (with usual titles) vîra-Ballâla-Dêva, having been written to as regards the *samvaraṇe* of Huliyera-nâḍu, the *mahâ-maṇḍaleśvaru* Poḍeya-Râya Vinjha-Dêva-Râṇe caused *hodake* to be made to vîra-Ballâla-Dêva through the mahâ-Huliyera-nâḍu-prabhu Heggere Homma-gauḍa's son Kalla-gauḍa; whereupon vîra-Ballâla-Dêva granted to Kalla-gauḍa, as a *kodagi*, Barigeyahalli, included in the Huliyera-nâḍu. It is further stated that by order of the king his servants marked out the boundaries of the village in the presence of Bomma-Vinjha-Râja. Kalla-gauḍa was to enjoy the village with all the eight rights of possession and with all the taxes. He was not to be disturbed even on such occasions as the king's coronation and the birth of a prince. Then follow the signature of vîra-Ballâla-Dêva—*S'rî-Malepaṛoḷu-gauḍa*; the siganture of Vinjha-Dêva-Râṇe—*S'ankha*, with the figure of a conchshell sculptured by its side; and the signature of the Huliyera-nâḍu—*S'rî—Bhîmanâtha*. The grant was written by the abode of modesty Vishṇu-Dêva's son Sôvappa. The contents of this inscription are very similar to those of Hiriyur 87, of 1373 A.D.; only the village granted there is Chellakere instead of Baṛigeyahalli. The meaning of the first part of the epigraph is not quite clear. *Hodake* seems to convey the sense of a fine or contribution (see Arasikere 109, line 15, Chiknaikanhalli 2, line 33 and Sagar 60, line 41); and *samvaraṇe* appears to denote a collecting of troops. But it is not apparent why Kalla-gauḍa should be granted a village for having paid the fine of Vinjha-Dêva-Râṇe. The reference is probably to a former custom which cannot now be properly understood or explained unless more records of the kind become available to throw further light on the subject. It is however certain that *hodake*, as used in the inscription, does not mean a wrapper.

87. A few other inscriptions may also belong to the same, reign though the king is not named in them. A *vîragal* at Malligere, Chiknaikanhalli Taluk, mentions a *mahâ-sâmanta* Mâchaya-Nâyaka. An inscription in the Tîrtharâmêśvara temple at Erekaṭṭe of the same Taluk, of about 1340 A.D., records the grant of some land to Gaṇṭeya Bôḷa for the god Râmayadêva of the Hiriya *tîrtha* and Chikka *tîrtha* by the *mahâ-nâḍu-prabhu* Mârâ-gavuḍa of Lingadahalli, the *mahâ-sâvantâdhipati* Poṛeya-Nâyaka, Sâyiguru, son of Rajagaḷa-daṇṇâyaka of Huliyeru, and other *gauḍu-prajegaḷ* of the Huliyeru-nâḍu. The signatures of Mâra-gavuḍa, Poṛeya-Nâyaka, the *râja-guru* and the *dêśa* are then given. The grant was written by *sênabôva* Châvaṇṇa. A *vîragal* at Byâlakere of the same Taluk seems to say that the above Poṛeya-Nâyaka fought when some enemy besieged Niruvagal. An inscription on a stone placed over an unused well at Hiriguṇḍagal, Tumkur Taluk, dated 1538 A.D., tells us that *mahâ-nâḍu-prabhu* Râma-gavuḍa, having given his daughter in marriage to Mâchaṇṇa, son of the *mahâ-sâmantâdhipati* Bommeya-Nâyaka of Hoḷakal, transferred to his son-in-law Hiriyaguṇḍagal which he had formerly received as a *kodagi*. The village appears to have changed hands several times, for we were told above (para 84) that it was granted to one Chikkaṇṇa. This stone has also a gateway sculptured at the top (see para 84). An epigraph on an oil mill near the Anjaneya temple at Hondalgere, Mandya Taluk, which appears to be dated 1305 A.D., says that the oil mill was caused to be made by all the inhabitants with the approval of Sankaraba-Nâyaka of Hondalakere *alias* Gaṭṭa-yâḷivaya. A Tamil inscription on a pillar in the *maṇṭapa* to the south of the Vîrabhadra shrine on the Siti hill records the gift of 10 *pon* towards the expense of erecting the *maṇṭapa* by the oilmonger Veṭṭandai Tayyâṇḍi-śeṭṭi of Tiruppâśûr (Coimbatore District).

The Tamil Gangas.

88. There are about a dozen records of these chiefs, all in Tamil, copied at Têruhalli and on the Sîti hill. All of them are of the 13th century. In some of the records the titles—lord of Kuvaḷâla (Kolar), lord of Nandigiri, Kâvêri-vallabha etc., are applied to some of the chiefs. Most of them record grants of land to the temples at Têruhalli and on the Sîti hill. A few record oaths by the servants of the chiefs that they will never run away from, nor survive, their masters. The earliest of the inscriptions, which is engraved on a rock to the west of Têruhalli and bears the date 1217 A.D., records the grant of a garden for the god Vira-Gangiśvaram-uḍaiya-nâyanâr of Têruhalli by the *mahâ-maṇḍaliśvara* Uttama-S'ôḷa-Ganga S'elva-Ganga's father-in-law Pôlâḷa-daṇṇayakka's younger brother S'ivaka-daṇṇâyakkar. Pôlâḷva-daṇḍanâtha was a famous general under the Hoysaḷa king Nârasimha II (see Davangere 25). An inscription on the east basement of the Bhairava temple on the Sîti hill, dated 1270 A.D., says that S'elva-Ganga, son of Kuppâṇḍai, granted some land for the maintenance of a perpetual lamp in the temple. Another on the north base, of about 1280 A.D., records a grant by S'ipati-nâyan, a servant of the *mahâ-maṇḍaliśvara*, lord of Kuvaḷâla, descendant of the Ganga family, Kâvéri-vallabha, lord of Nandigiri, Uttama-S'ôḷa-Ganga. Another at Mûganakuṇṭe, Têruhalli, of about the same date, records the oath of a servant that he will not survive Ganga-pperumâḷ, son of (with Ganga titles as above) Uttama- S'ôḷa-Ganga *alias* Vira-Ganga. A third epigraph on the west base of the Gangâdharêśvara temple at Têruhalli states that S'ômala-dêviyâr, daughter of Uttama-S'ôḷa-Ganga *alias* Vîra-Ganga, granted certain lands (specified) to provide for offerings of rice and lamps for the gods Padumaîśuram-uḍaiya-nâyanâr and Vîra-Gangîśuram-udaiya nâyanâr. Three records on the Sîti hill, of about 1285 A.D., register grants of land to the temple by Irâja-Nârâyaṇa-Brahmâdhirâja Vîra-Ganga's son Malai-pperumâḷ, Tiruchiṟṟambala-Brahmâdhirâja . . . . pperumâḷ's son Kûttâḍundêva and Aiyan-ankakâra-Puṭṭarâditta Râja-Nârayâṇa-Brahmâdirâja Vâśidêva's son Ganga-pperumâḷ respectively. Another at the same place, dated 1263 A.D., records a grant by Vâśûdêva, son of Jayangoṇḍa-S'ôḷa Ḷavanji-râyar *alias* Kûttâḍundeva. An inscription on a stone under a tamarind tree to the south-west of Têruhalli is of some interest as it records a declaration of Kaikkôḷan Vîrakaḍamilḷâdân, a servant of S'elvappilḷai *alias* Mâdhava-râya, that he is the husband of the wives of those who, having been fed, run away in time of need. This epigraph also presents an orthographical peculiarity, namely, the writing of a *bindu*, as in Prâkrit, in place of the first member of conjunct consonants, *e.g.*, kaiṁkôḷan for kaikkôḷan.

Vijayanagar.

89. There are about 25 records of the Vijayanagar period, beginning in the reign of Bukka I and ending in the reign of Venkaṭapati-Râya I. They cover a period of nearly 230 years from 1361 to 1588 A.D. There are also a few inscriptions recording grants by some of the princes of this dynasty who were stationed as viceroys in different parts of the empire. Two of the records are copperplate inscriptions of S'rî-Ranga-Râya I and Venkaṭapati-Râya I.

Vira-Kumâra-Kampaṇṇa-Uḍaiyar.

90. A Tamil inscription on the wall to the right of the outer entrance of the Bhairava temple on the Sîti hill, which is dated in 1361 A.D., tells us that for the success of the sword and arm of the *mahâ-maṇḍaliśvara*, destroyer of hostile kings, champion over kings who break their word, śrî-Vîra-Kumâra-Kampaṇṇa-Uḍaiyar—the *mahâ-maṇḍaliśvara*, *śaṅguṭi-muvaṟiyar-gaṇḍa*, *tumbala-gôra*, Basava-śakâ . . . na-Yaṇṇa, *sitagara-gaṇḍa*, *aḍabala-irâya*, Ilakkaraśa's son Irâchchaya-Dêva-mahârâja granted certain taxes in S'enjimalai, a village formerly given as a *devadâna*, to provide for offerings of rice and lamps for the god Tribhuvana-viḍanga-Kshêtrapâla-Piḷḷaiyâr of S'ipati. We are also told that the inhabitants of Kaivâra-nâḍu likewise joined with him in making the grant. The epigraph is dated in the Kaliyuga era.

Bukka I.

91. As inscription in Tamil on the wall to the left of the outer entrance of the Bhairava temple on the Sîti hill, dated 1376 A.D., states that for the success of the sword and arm of the destroyer of hostile kings, champion over kings who break their word, śrî-Vîra-Bukka-Râya—a grant of 400 *kuli* of land in Noṇḍaṅguḷi-nâḍu and of the marriage tax in Sîpati was made by Vêṅgaḍavar's son Aḷagiya-Varadar to

provide for a perpetual lamp in the temple. Another epigraph at the same place, also in Tamil, which appears to be dated 1372 A.D., and records the gift of a lamp- . . by the *mahâ-sâmantâdhipati* Mañjaya-Nâyakka's son S'îpati-Nâyakka's . . . .nmaiya-Nâyakka, may also belong to the same reign. This is dated in the Kaliyuga era.

Dêva-Râya I.

92. There is only one record of this reign. It is on a rock in the *inâm* field belonging to the temple of A'njanêya at Tippasandra, Kolar Taluk, and refers itself to the reign of Deva-Râya I, though dated in 1419 A.D. It records that during the rule of the mahârâjâdhirâja râja-paramêśvara śrî-Vîra-Harihara-Râya's son śrî-pratâpa-mahâ-Dêva-Râya and during the time of the great minister Bayicha . . . and the *mahâ-sâmantâdhipati* Hebbâra . . . the *mahâ-nâyakâchârya* Boppiya-Nâyaka of Muttige and Yarigi-Seṭṭi of Kôḷâla made a grant of land with all the usual rights to Uttamanâya . . . ofthe . . . gôtra. The inscription is dated in both the Kaliyuga and S'aka eras, and there can be no doubt about the date.

Dêva-Râya II.

93. Only one inscription of this king was copied during the year. It is engraved in Tamil characters on a rock opposite to the west outer wall of the S'rîpatiśvara temple on the Sîti hill and appears to be dated in 1430 A.D. It informs us that during the reign of the *mahâ-maṇḍalîśvara,* destroyer of hostile kings, Dêva-Râya—for victory to the sword and arm of . . tteyi-Nâyakkar, the customs-officer Parâkkirama-Pâṇḍiyan S'endâmarai-kkaṇṇan exempted the servants of the temple from the payment of certain taxes. The epigraph is dated in the Kaliyuga era. An inscription on the Ranganâtha hill to the east of Beḷaguli, Chiknaikanhalli Taluk, dated 1434 A.D., which says that Kâtâraṇṇa's house-officer Dêvimale Mâdinâyaka's son Hiriya Chavuḍa-nâyaka built a temple on the Honnamâraḍi hill and set up the god Tirumaladêva, may also be of the same reign.

Mallikârjuna.

94. An epigraph of Immaḍi Dêva-Râya or Mallikârjuna, dated 1454 A.D., was copied near the Vighnêśvara temple at Jûpalli, Kolar Taluk. It is mostly defaced and appears to record a grant of land for some purpose which cannot be made out.

Vîra-Narasimha.

95. An inscription copied at Biṭṭanakurike, Tumkur Taluk, dated 1505 A.D., appears to belong to this reign, though the king is not named in it. It records the grant of Biṭṭanakurike to Mâchi-nâyaka by the *mahâ-maṇḍalêśvara* Râmarâja-Jagannâtharâjayadêva-mahâ-arasu and the *mahâ-nâḍu-prabhu* Kempavîrappa-gavuḍa.

Krishṇa-Dêva-Râya.

96. The only record of this king, which was found near the ruined Basavaṇṇa temple at Kenchanpâlya, Tumkur Taluk, registers the grant, for the merit of Krishna-Râya, of some village in 1520 A.D., by Kenchasômaṇṇa-Nâyaka for the god Harihara of Kenchankôṭe.

Achyuta-Râya.

97. There are two epigraphs of this reign, copied at Gaddekaṇṇûr and Kolar. The former (Kolar 148), which has now been pretty fully copied, tells us that Achyuta-Râya granted in 1530 Gadekaṇaṇûru to some one as an *amâli*; and that the latter, dividing the village into a number of *vṛittis,* granted them to the god Narasimha and to a number of Brahmans of various *gôtras, sûtras* and *śâkhes* on the holy occasion of *Guru-asta.* The latter, engraved on the south outer wall of the *Yâgaśâle* in the Sômêśvara temple at Kolar, which is dated in 1541 A.D., says that during the rule of the mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śri-Vîra-Achuta-Râya-Mahârâya—in the days of the agent for Râmâbhaṭara-ayya's affairs Lakumarasayya, when his *protege* Gaṇapatayya was carrying on the duties of *pâru-patya*—Dêvapayya, son of Achutarâya-mâṇikimârâyi of the Kôḷâla-dêvate temple, having purchased half of the village Uttamasamudra from Vîrapaya-ayya, granted the same to provide for offerings of rice for the god Sômêśvara.

Sadâśiva-Râya.

98. There are two inscriptions of this king. One of them, dated 1550 A.D., is on a slab built into the ceiling of the west veranda in the Kêśava temple at Sôma-

nâthpur. After invocation of the Boar incarnation of Vishnu the record states that during the rule of (with usual titles) the lord of the four oceans, Sadâśiva-Râya, the *mahâ-mandalêśvara* Avubhaḷarâjaya-mahâ-arasu, son of Râma-Râja-Timma-Râja-Eredumma-Râja of the lineage of Bukka-Râja of A'ravaṭi, of the A'pastamba-sûtra and A'trêya-gôtra, having been informed on enquiry that the Chaturvêdi-mangala Vidyânidhi-prasanna-Sômanâthapura was the holy Vasishṭhâśrama, remitted the taxes amounting to 30 *varaha* which were being paid to the palace by the Kêśava and Panchalinga temples and the Brahmans of the *agrahâra*. Then follows the signature of Avubaḷa-râjaya—*S'rî-Rangaśâyi*. The other inscription, copied near the Narasimha temple at Meḷekôṭe, Tumkur Taluk, which is dated 1554 A.D., appears to record the grant of some village. It opens with obeisance to Râmânuja and the latter portion is mostly defaced.

Tirumala-Râya.

99. An inscription of Tirumala-Râya, engraved on the south outer wall (now inside the storehouse) of the *Yâgaśâle* in the Sômêśvara temple at Kolar, dated 1572 A.D., exempts the coral-merchants of Sugaṭûr from the payment of certain taxes. The end portions of the lines of this record are concealed by a wall subsequently erected.

S'rî-Ranga-Râya I.

100. There are two records of this king, one a stone inscription at Tamaka (Kolar 146), Kolar Taluk, near the east outlet of the Kolar tank, and the other the copperplate inscription known as the Devanhalli plates of S'rî-Ranga-Râya. The former, dated 1575 A.D., records a grant of land to Virayya during the rule of (with usual titles) śrî-Vîra-S'ri-Ranga-Dêva-Mahârâya. The latter was copied, as stated in para 29, from Dixon's photos which were found among the office records. An abridged translation of this inscription was given by Mr. Rice in his *Mysore Inscriptions* (page 252); but it was somehow omitted in the Bangalore volume. After a long enquiry I succeeded in procuring the original plates which were in the possession of Rangacharya, *archak* of the Gôpâlasvâmi temple at Devanhalli. They are five in number, each plate measuring $9\frac{3}{4}$" by $7\frac{1}{4}$". The ring which is $\frac{1}{2}$" in diameter and $\frac{1}{2}$" thick had been cut when the plates came to me, and there was no seal. The plates are written in Nâgari characters, the first and the fifth being engraved on the inner side only. The language of the inscription is Sanskrit throughout. The contents of the record, which is dated in 1574 A.D., are similar to those of the published grants of the later Vijayanagar kings who call themselves kings of Karṇâṭaka, such as Tumkur 1, Chiknaikanhalli 39 and the Vilâpâka grant (*Epi. Ind.* IV, 269). After giving the Purâṇic genealogy from the Moon to Pûru, the inscription proceeds to describe the ancestors of S'rî-Ranga-Râya thus: In Pûru's race was born Bharata, in whose line was S'antanu, fourth from whom was Vijaya, whose son was Abhimanyu, whose son again was Parikshit. Eighth from him was Nanda, ninth from whom was Chaḷikka, seventh from whom again was Râja-narêndra. Tenth from him was Bijjalêndra, third from whom was Vîra-Hemmâḷi-Râya, lord of Mâyâpurî, fourth from whom again was Tâta Pimmama. His son was Sômi-Dêva, who captured seven hill forts in one day. His son was Râghava-Dêva, whose son was Pimmama, lord of A'ravîṭi-nagarî His son was Bukka, who firmly established even the kingdom of Sâḷuva-Nṛisimha. His son by Ballâmbikâ was Râma-Râja, who, having defeated Sapâda's army, though consisting of 70,000 horse, and driven away Kâsappuḍaya, took the hill fort of A'davani (Adoni), and captured by the strength of his arm the fort of Kandanavôli (Kurnool). His drinking of poisoned water with impunity is also mentioned. His son by Lakkâmbikâ was S'riranga-Râja, whose sons by Tirumalâmbikâ were Râma-Râja, Tirumala-Râya and Veṅkaṭâdri. Of these, Tirumala-Râya came to the throne. His prowess, liberality and gifts at various sacred places such as Kâñchi, S'rîranga, S'êshâchala (Tirupati), Kanakasabhâ (Chidambaram) and Ahôbaḷâdri, are praised in eight verses. His son by Vengalâmbâ was S'rî-Ranga-Râya. In the above account Râja-narêndra may perhaps refer to Râjêndra-Chôḷa. Sapâda has been identified with Yûsuf A'dil of Bijapur. Kâsappuḍaya may also be a corruption of the name of some Muhammadan governor under Bijapur. Then an account of S'rî-Ranga-Râya's reign is given: Halting in Uddagiri, he captured the impregnable Koṇḍavîḍu, Vinikoṇḍapura and other forts. He took up his residence in Penugoṇḍa-pura and had *makara* and other insignia of royalty. His queens were Tirumala-Dêvi and Kṛishṇâmbâ. He

took 84 forts, put down the pride of Avahalu-Râya, defeated the king of Utkala, and had among others the following titles: *hosa-birudara-ganda, râya-râhutta-minda, ?mananiqân, ?sâmula, ubhaya-dala-Pitâmaha, biruda-manyara-ganda, gandara-gâli, manya-puli, mandalika-dharani-varâha, mandalika-ganda, biruda-râya-râhuta-vêśyaika-bhu-jaṅga, Oddiya* (Orissa)*-râya-dîkshapatta, bhâshege-tappuva-râyara-ganda, râjâdhirâja, râja-paramêśvara, sûra-râyara-ganda, Urigôla* (Orangal)*-suratrâṇa, Venga-tribhuvani-malla, Kalyâṇa-purâdhipa* and *Ohâlikka-chakravarti*. The expression *Mannîyân-Sâmuladi-prakatîta-biruda-śrîh* may perhaps be better rendered 'whose titles were proclaimed by Mannîyân, Sâmula and others,' these being probably the names of two of the conquered chiefs. He was the chief gem in the garland A'ravîṭipura and pre-eminent among the kings of the A'trêya-gôtra. He was honored by the A'raṭṭas and Magadhas, and extolled by the Kâmbhôja, Bhôja, Kâlinga, Karahâṭa and other kings who had become his door-keepers. The inscription then records that on the full-moon day of the bright fortnight of the month Kârtika in the S'aka year reckoned by the limbs, the sky, the arrows and the moon (*i.e.*, 1506), which was the cyclic year Târaṇa, at the time of a lunar eclipse, in the presence of the god Râmachandra, on the bank of the Pinâkini, S'rî-Ranga-Râya granted, with pouring of water, to Brahmans of various *śâkhas, gôtras* and *sûtras*, the village of Bêlûr (boundaries given), surnamed Baichâpura, in the Yalahâkka-nâḍu of S'ivanasamudra-sîme with all the usual rights (specified), on the application of the *sangrâma-sâhasâṅka*, worshipper of the feet of the god Bhairavadêva. A'vatti Bhairavêndra of the *chaturtha-gôtra*, son of Baichaya and Nâchâmbâ, grandson of Bhairava and great-grandson of Sonnapêndra. And Bhairavêndra, forming the village into forty *vṛittis*, bestowed them on a number of Brahmans. Here follow the names and details of the donees. The composer of the grant was Sabhâpati's son, whose title alone, Kavi-śâsana-Svayambhû, is given; and the engraver, Vîraṇa's son Gaṇapayâchârya. Then come five usual imprecatory verses followed by the king's signature, *S'ri-Virûpâksha*, in Kannada characters.

Venkaṭapati-Râya I.

101. The only record of this reign, which is also a copperplate inscription, dated 1589 A.D., was received from Tirumalacharya, *archak* of the Venkaṭaramaṇa-svâmi temple at Alangiri, Chintamani Taluk. It consists of five plates which are engraved in Nâgari characters, the language being Sanskrit throughout. It is mostly identical with Chiknaikanhalli 39, of the same date, of this king. The description of the ancestors of Venkaṭapati-Râya that is given in the present inscription is the same as that given in the Devanhalli plates (see previous para), only the titles applied there to S'rî-Ranga-Râya are all transferred here to Venkaṭapati-Râya. Then the record proceeds to give an account of Venkaṭapati-Râya's reign: On the death of S'rî-Ranga-Râya, his younger brother Venkaṭapati-Râya, son of Tirumala-Râya and Vengaḷâmbâ, ascended the throne in Suragiri (Penugonda), having been anointed by his family guru Tâtayârya. Immediately after his coronation he defeated the Yavanas. His queens were Venkaṭâmbâ, Râghavâmbâ, Ped-O'bamâmbâ and Pin-O'bamâmbâ. His army defeated Malakîbhurâṇa's (Malik Ibrahim's) son Mahamanda-Śâhu (Muhammad Shah) and seized his horses, elephants, weapons and umbrellas. The inscription then records that on the 12th lunar day of the bright fortnight of the month Mâgha in the S'aka year reckoned by the earth, the moon, the arrows and the earth (*i.e.*, 1511), which was the cyclic year Sarvadhâri, in the presence of the god Venkaṭêśa, the king granted, with pouring of water, Mêḷagrâma (boundaries given) in the Baḷḷagere-sthaḷa of the Penugonda kingdom, with all the usual rights, to Apparasa-mahâmantri of the Gautama-gôtra, Apastamba-sûtra and Yajuś-śâkhâ, son of Kônapêndra and grandson of Apparasa. The composer of the grant was Subbâpati's grandson Kṛishṇa-kavi-Kâmakôṭi and the engraver, Gaṇapaya's son Vîraṇa-mahâchârya. The signature of the king—*S'ri-Venkaṭêśa* is in Kannada characters.

AVATI.

102. An inscription copied from one of Dixon's photos in the office, which is said to be at Devanhalli, records the grant in 1698 A.D. of a number of villages by the A'vati-nâḍu-prabhu Gôpâla-Gauḍa, son of Immaḍi Sonna-Bayirê-Gauḍa and Kempamma, and grandson of Muḍu-Bairê-Gauḍa, to provide for offerings, lamps,

festivals and servants in the temple of Madana-Gôpâlasvâmi at Dêvaṇâpura (Devanhalli). It is similar in contents to Devanhalli 37. If any of the temple servants absented himself, a substitute was to be appointed and the service of the god carried on. Any surplus either in money or grain after allowing for all expenses on the sanctioned scale was to be devoted to the preparation of jewels for the god; and in case there was a deficiency, the palace had to make it up.

THE MAHRATTAS.

103. An epigraph at Jôḍi-Manganhalli, Bangalore Taluk, which is partly in Dêvanâgari and partly in Kannada and appears to be dated in 1677 A.D., seems to record the grant by Sivâji of the village of Ramasamudra. An interesting Marâthi *rahudâri* (Plate IV. 3) was copied from a photo found among the records of the office (para 29). A transcript of this record, together with some interesting notes, was received from Mr. V. K. Rajwade of Poona. It has a large seal at the top in Persian characters, in which the name of the Mughal Emperor Ahmad Shah is mentioned. Above the seal is written in English 'The seal of the great king of Mysoor'; but the writing is so dim that it is not at all visible in the plate. The use of the word 'king' leads us to suppose that the document must have passed through the hands of some English officer. The passport is addressed to the officers of the Mahratta general Murârji Hindûrâv Ghorpaḍe. It may be translated thus:—To Road-keepers, Chaukidars and Troopers of the illustrious Râv Sâhêb, kindly to friends, Murârji Hindû-râv Ghorpaḍe, Vazârat-mâb, etc.,—Order:—One horseman with three musketeers and three or four servants are journeying from Puḍuchêri (Pondichery) to Chenapaṭaṇa (Madras). On the road, give them safe-conduct, without let or hindrance. Act according to the order as given in writing. 22nd of Jilheja, San 6, this was written. The year 6 is that of Emperor Ahmad Shah of Delhi; so, the date of the document is 20th October 1753 A.D. As Ghorpaḍe was in alliance with Mysore at the time, he is styled a friend. His name also occurs in Bagepalli 45, of 1775 A.D.

104. Here may also be noticed the Marathi *sanads* (para 30), about 12 in number, received from Tirumalâcharya, *archak* of the Venkaṭaramaṇasvâmi temple at Âlamgiri, the same person that sent the plates of Venkatapati-Râya I. (see para 101). Their period is about the middle of the 18th century. All of them relate to certain grants to the Venkaṭaramanasvâmi temple at Alamgiri, and the *archak* of the temple, Tirumalâchârya *alias* Ahôbalâchârya, a follower of Râmânuja, belonging to the Kâśyapa-gôtra and Yajuś-śâkhâ, son of Timmappayya and grandson of Varadayya, figures in almost all of them. Several of the *sanads* are addressed to him, and he is said, in some of them, to have personally represented matters relating to the temple to Ghorpaḍe and the Peshwa Bâḷâji Bâji Rao and to have obtained favourable orders. Two of the *sanads* were issued by Ghorpaḍe and three by Bâḷâji Bâji Rao. All the *sanads* are dated in the Mahammadan era. Incidentally some historical information is supplied in a few of the records. One of them tells us that during the rule of Krishna-Dêva-Râya his minister Timmappa-Nâyaka built the *mukhamaṇḍapa* and *gôpura* of the Venkataramanasvâmi temple and granted 24 villages to provide for festivals and 72 servants; that subsequently when Chikka-Râya of Sugaṭûr became the ruler he resumed 18 of the villages leaving only 6 for the temple; that during the rule of Venkôji-Râv three of the six villages were resumed and a sum of 150 *hon* was agreed to be paid to the temple annually in lieu of the remaining three villages; that when the Mughals became the rulers Khasim Khan made over the three villages to the temple with the condition that a *jôḍi* of 50 *hon* should be paid annually to Government; and that when finally the *paragane* of Kolar came under the rule of the Mahrattas they confirmed the grant and gave a new *sanad*. From another record we learn that the three villages granted were Âlamgiri, Biṭṭagânhalli and Kôṭeballi. A third record refers to a *sanad* issued by Saheb Meharbân Alli Saheb. The reference may be to Gulam Ali Khan Saheb, the Bijapur viceroy, who is mentioned in Kolar 74 and Mulbagal 98. Another record which refers to the payment of 150 *hon* to the temple, says that it continued during the time of Venkôji-Râja and Sambhâji-Râja; that during the time of Khasim Khan, Kulâḍi Mâmûr Khan, Dâvûd Khan, Puḍadulâ Khan, Lâḍalilâ Khan, Darga Kûli Khan, Tâhar Muhammad Khan, Dilâvar Khan and others under the Mughal rule, a *jôḍi* of 50 *hon* together with a *rusum vartane* of 10 *hon* used to be taken by Government out of the income of the three villages, the balance being paid for the

expenses of the temple; and that the same arrangement continued also during the Mahratta rule. It ends with a request to the *sarkar* that succeeded Mahratta rule that the previous grant may be confirmed. It may be noted here that a *sanad* issued by Balaji Baji Rao bears a seal which contains four lines in Devanâgari characters running thus:—

Râjâ S'âha-nara
-pati-harsha-vidhâna
Bâḷâjî Bâjî
-Râva pradhâna

MYSORE.

105. There are only three records relating to Mysore. Of these, a letter of Daḷavâyi Dêvarâjaiya addressed to one Ummâji Pandit of Kolar, which was received from Bhâskaraiya of Gollahalli, Bowringpet Taluk, who is said to be a lineal descendant of Ummaji Pandit (see para 13), is of some historical interest. It is dated in 1751 A.D. From it we learn that Ummâji Pandit had sent word to Daḷavâyi Dêvarâjaiya through S'âbâji-nâyaka that in case assurance was given with regard to the maintenance of the rights and privileges of the Dêśmukhi, Dêśpâṇḍe, Nâḍu-Gauḍa and others as heretofore, as also with regard to the expenses of the establishment, the salary of the 400 *ôlekâras* of Sômaiya, and the villages to be granted to himself, he would arrange for the transfer of Kolar to the Mysore Government and send his own younger brother to Seringapatam. Thereupon Dêvarâjaiya writes to him that he need not feel the least anxiety about any of the matters mentioned above in case the place is loyally transferred to the Mysore Government, and asks him to effect the transfer looking upon the assurance given by Gôpâlarajaiya and S'âbâji-nâyaka as assurance given by himself. The letter bears a seal which gives his name thus—*Mahis'âra Daḷavâyi Dêvarâjaiya*. Daḷavâyi Dêvarâjaiya and his younger brother Sarvâdhikâri Nanjarâjaiya, surnamed *Karâchâri*, played a very prominent part in the history of Mysore about the middle of the 18th century. The other two inscriptions, dated 1851 and 1865 A.D. respectively, which are on a Garuḍa-vâhana and a brass-plated door frame in the Narasimha temple at Maḍḍur, record the gifts of those things during the rule of Krishna-Râja-Odeyar III by Hosur Venkaṭalakshmamma and Palace Shirastedar Hiraṇṇaiya's son Môdîkhâne Shirastedar Narasaiya.

BURMESE.

106. A Burmese inscription (Plate IV. 1) was found on a large Burmese bell (Plate V. 12) hung in the Residency compound, Bangalore. My attention was drawn to it by Mr. S. M. Fraser, C.S.I., the Honorable the Resident in Mysore. From an inscription on a slab below the bell we learn that it was taken at the occupation of Mandalay on 28th November 1885; and presented by the 81st Pioneers to the Honorable the Resident in Mysore on 22nd October 1909. It has an ornamental attachment at the top with the inscription engraved in seven lines of Burmese characters around the middle part. A photo of the inscription and the bell was sent to Mr. Taw Sein Ko, Superintendent of Archæological Survey, Burma, who has kindly furnished me with a transcript and a translation of the record as well as some interesting notes on the bell. With regard to the bell he says—"The bell is divided into two equal portions the dividing line being the pedestal on which two griffins rest: (1) the lower or the bell proper, and (2) the upper or the suspensory part. The former consists of the lip, which is ornamented by five parallel bands, two of which are separated from the rest; of the bisecting bands of five parallel lines, the central of which is larger than the rest; and of three parallel lines supporting a dome of lotus petals. The sum total of the parallel bands is 13, which stands conventionally for 33. Thus the bell represents the Tâvatimsa, the abode of the 33 gods. The dome of lotus petals is reminiscent of the *padmâsana* of Vishnu. The suspensory portion consists of an arch guarded by two griffins, which is separated by a large bolt with an embossed head, which supports a winged dragon lying rampant with its tail curled upwards. The dragon lies athwart a beam, by which the bell is suspended. The two griffins derive their origin from India, while the winged dragon is an importation from China. The bell was cast in 1871 A.D. and was probably suspended, till its removal in 1885, before the Kyauktawgyi pagoda

which is situated at the north-eastern corner of the Fort walls of Mandalay." I give below the translation of the Buddhist inscription on the bell:—

May there be success! At an auspicious moment on the morning of Thursday, the 15th waxing of Tabaung of the 2415th year of the Buddhist era, of the 1233rd year of the Burmese era, and of the 435th year of the era inaugurated by king Mohuyinhmindaya (March 1871), the Captain of the Natsuletive Regiment and Headman of the Salingyi village of the Pagyi circle, and his wife Mameinma, in order to escape from the miseries of transmigration, made an offering of a resonant bell to the image of the Kyauktawgyi pagoda which is situated to the north-east of the Ratanabôn city (Mandalay). The bell weighs 220 ticals and costs Rs. 450. May this good deed bring happiness to us in the next world! We share the merit, which has accrued to us by this offering, with the king, our parents, our benefactors and teachers, together with those inhabiting the three worlds. May all these share equally with us, and attain great happiness!

MISCELLANEOUS INSCRIPTIONS.

107. A few inscriptions, which cannot be assigned to any specific dynasty of kings, may be noticed here. A Tamil inscription on the wall to the right of the entrance in the *mukha-mantapa* of the Kôlâramma temple at Kolar, which may belong to the early part of the 13th century, warns against people seizing or eating the goddess Piḍâriyâr's poultry. The temple must have possessed a number of these animals at the time of the record. Another on the Sîti hill which appears to be dated 1317 A.D., records a grant of land to the temple by śrî-Chôḷa.....r's chief minister, *mahâmaṇḍalês'vara, pês'ani-Inuma, arasanka-s'âniyakâra, gêṇanga-chakravarti*. Murâri-Dêvarasa. *Pês'ani*, which also occurs in the still more corrupt form *pêsâli*, appears to be a corruption of the Sanskrit word *pêshaṇa*. (Cp. Chamnaraya-patna 197, l. 53 *rôja-daṇḍanâtha-pêshaṇa-Hanûmantam*.) Another at the same place, of 1345 A.D., tells us that for the welfare of S'ellappiḷḷai-nâyinâr the steps to the south of the temple were caused to be made by S'araṇa-ppiḷḷai's son A'dimûlam. Another, again, at the same place, which appears to be dated in 1383 A.D., is noteworthy as it alludes to the practice of offering the fingers to the god (see para 16) by enjoining equal division of the 'finger-rice' (*viral-arisi*) among the goldsmith and others. A *mâstikal* (*mahâ-sati-kal*) at A'lûr, Mandya Taluk, of about 1400 A.D., which records that the *nâṭha-prathu* A'lûr Aja-Sôyapa's aunt performed *sahagamana i.e.*, was burned along with her deceased husband, is rather peculiar as a memorial of *sati*. As a rule the stones that commemorate such sacrifices have a post sculptured on them with an arm and hand projecting from it. But this stone has instead the figure of a seated woman sculptured on it.

108. A few words may here be said about the Gujarâti inscriptions copied at Śrâvan Belgola the year before last, a reference to which was made in para 33 above. Pandit Ramakarnaji of Jodhpur, who has kindly sent me transcripts and translations of all of them, informs me that the characters are Mahâjani and not Gujarâti; and that the language of the inscriptions is a mixture of Mârwâḍi and Hindi. Mahâjani means "of or belonging to Mahâjans or bankers." These characters, it appears, are locally known as Muḍḍâ and are prevalent among the merchants of the United Provinces of Agra and Oudh and the Punjab. A peculiar feature of this alphabet is that no vowel marks are added to the consonants, so that it is no easy task to make out the word intended. Mr. Ramakarna observes—"In some of the inscriptions Tâkari characters are also met with. This alphabet is prevalent in the hilly tracts of the Punjab. The names recorded in the inscriptions are all of Mahâjans or bankers, almost all of whom were Agarvâlâ Baniyas. The Agarvâlas residing in and around Delhi call themselves Sarâvagis (*i.e.*, S'râvakas) and form a distinct community of Jains. They do not intermarry with the Jain Agarvâlas and have no gôtra distinctions as they have. All the septs mentioned in the inscriptions are traceable to the Agarvâla community residing in Delhi and other places. Of these places Panipet figures prominently, because many of the pilgrims belonged to a sept of Agarvâla Mahâjans known as Pânipathiyâ after the name of that town."

2. Numismatics.

109. The coins dealt with during the year under report, which were 767 in number, were referred to in para 35 above. Of these, one was a lead coin, one a

1 2

3 4 5 6

7 8

9 10 11

12

A Burmese Bell

113. The 3rd batch of 573 coins was dug up at Dodbanhalli, Hoskote Taluk, Bangalore District. The 2nd batch of 9 coins, which was sent by the Police Superintendent, was only a part of this hoard. All these coins are half-varahas of the Vijayanagara king Harihara II, who ruled from 1377 to 1404 A.D. Each specimen weighs about 25 grains. The obverse shows S'iva and Pârvati seated, while the reverse bears the legend *S'rî-pratâpa-Harihara* in three horizontal lines in Nâgari characters (Plate V. 3-6). In a few specimens the attribute in the right hand of S'iva looks like a discus (*chakra*) and in a few others like a drum (*damaru*); but the object represented is apparently a kind of axe (*paraśu*). About the antiquity of the obverse of these coins see para 111 of last year's *Report*.

114. The 4th batch of 37 coins was found at Kamblipur, Anekal Taluk, Bangalore District. All of them are what are popularly known as *Virarâya fanams* (or *haṇas*), which were originally issued from Malabar. They turn up in large numbers in different parts of Southern India and must therefore have once had a wide circulation. The weight of the coin is about 6 grains. Tradition on the West Coast ascribes these coins to Paraśurâma, thus showing that they are of some antiquity. The symbols on them have not yet been satisfactorily explained by numismatists. The figure on the obverse (Plate V. 9-11) is supposed by some to represent Kâḷi and by others to represent a dagger or shield. Dr. J. R. Henderson kindly informs me that the symbol on the obverse also occurs on the Tanjore small gold fanams and that it was copied from these by both the Dutch and the French on some of their copper coins. It also occurs, I am told, on a few Travancore copper coins. With regard to the symbol on the reverse, Dr. Henderson writes—"It has been supposed to have some connection with the zodiac because the Travancore name for these coins is *râsi* (*i.e.*, a sign of the zodiac) and the twelve dots may represent the twelve zodiacal signs."

3. Manuscripts.

115. My discovery of the initial date of the Pallava king Simhavarma in the Jaina work called *Lôkavibhâga* by Simhasûri (last year's *Report*, para 112) has been welcomed by several scholars in Europe. Mr. Vincent A. Smith writes to me that the discovery is a welcome standpoint of Pallava history. Drs. Rudolf Hoernle and E. Hultzsch say that it is a valuable discovery. Dr. Fleet, however, writes—"This date (S'aka 380) is so completely opposed to all that we can learn about the history of the S'aka era that it can only be looked on with considerable doubt. For Simhasûri to date his work in the reign of Simhavarman, king of Kâñchi, he must have been a subject of Simhavarman, and must have lived in the Pallava territory. But the earliest instance in which the use of the S'aka era can be traced to anywhere near the Pallava territory is of A. D. 867, four centuries later than the given date. The matter is one which requires to be looked into very fully, before we either accept or dismiss this date." It is therefore necessary to say a few words here regarding the work *Lôkavibhâga* for the information of Dr. Fleet and other scholars who may be curious to know some further details about it. Two manuscripts of this work are available for examination: one in Nagari characters in the Jaina temple located in Set Manikchand Panachand's house in Bombay, and the other in Kannada characters in the library of the Jaina *matha* at Mûḍabidare, South Canara District. I have procured extracts from both the manuscripts. The work consists of 11 *prakaraṇas*, the last being called *Môkshabhâga*. The opening verse, which is in praise of the Jinêśvaras, runs thus—

> lôkâlôka-vibhâga-jñân bhaktyâ stutvâ Jinêśvarân |
> vyakhyâsyâmi samâsêna lôka-tattvam anêkadhâ ||

The second verse gives *kshêtra*, *kâla*, *tîrtha*, *pramâṇa-purushâh* and their *charita* as the 5 divisions of a Purâṇa, and in the third verse the author begins his subject, namely, the description of the world, so that we learn nothing about the author at the beginning of the work. Both the manuscripts, however, end with the following four stanzas which give some information about the author and his work:—

> 1. bhavyôbhyah sura-mânushôru-sadasi śri-Vardhamânârhatâ |
> yat prôktam jagatô vidhânam akhilam jnâtam Sudharmâdibhih ||
> âchâryâvalikâgatam virachitam tat Simhasûrarshiṇâ |
> bhâshâyâh parivartanêna nipuṇaih sanmânyatâm sâdhubhih ||

2. Vaiśvê sthitê Ravi-sutê Vṛisha-bhê cha Jîvê |
Râjôttarêshu sita-paksham upêtya Chandrê ||
Grâmê cha Pâṭaḷika-nâmani Pâṇa-râshṭrê |
śâstram purâ likhitavân muni-Sarvanandî ||

3. samvatsarê tu dvâvimśê Kânchîśah Simhavarmaṇah |
aśityagrê S'akâhvânâm siddham êtach-chhata-trayê ||
(*S'akâhdânâm* is the reading in the Mûḍabidare manuscript).

4. panchâdaśa-śatâny âhuh shaṭ-trimśaty-adhikâni vai |
śâstrasya sangrahas tv êvam chhandas-ânushṭubhêna cha ||

The first stanza tells us that the science was first taught by Vardhamâna to Sudharmâ and others, that it was handed down through a succession of teachers, and that it was translated (into Sanskrit) by Simhasûri-ṛishi. The 2nd stanza says that at a particular period corresponding to certain planetary positions, Sarvanandi copied the work in the village named Pâṭaḷika of the Pâṇa-râshṭra. The 3rd stanza gives us S'aka 380, corresponding to the 22nd regnal year of Simhavarma, king of Kânchi, as the year in which the work was completed; and the 4th stanza informs us that the work consists of 1536 *anushṭubh ślôkas*. The word *purâ* in the 3rd stanza has to be taken in its sense of *prabandha* or *avichchhêdêna kriyâkaraṇa*, *i.e.*, 'incessantly' (*Amarakô'a*, III. 253). S'aka 380 is apparently the year in which the copying work was finished by Sarvanandi; and the author of the work, Simhasûri, probably flourished at an earlier period. The 2nd stanza was sent to Mahâmahôpâdhyâya Sudhâkara Dvivêdi, Benares, for favour of calculation, and he has very kindly sent me the following reply—"In S'aka 380 Chaitra-śukla-pratipat, Saturday, midnight at Lanka, the sun, moon, Jupiter and Saturn are calculated according to known Sûrya-siddhânta by my pupil S'aśipâla Jhâ, Professor of Mathematics in Mahârâja Durbhangâ Sanskrit School, Benares, and revised by me. The calculation is herewith enclosed. You will find at page 11 that on that day before midnight the moon was in Uttarabhâdrapada, Jupiter in Bharaṇi and Saturn in Uttarâshâḍha. In my opinion *ṛishabha* (Vṛisha-Dharma-Yama) means Bharaṇî and *Râjôttarâh* Uttara-bhâdrapada." There cannot therefore be any doubt about the correctness of the date. Pâṭaḷika, the village in which Sarvanandi copied the work, is perhaps identical with Pâṭalipura in South Arcot District, at which, according to the *Periyapurâṇam*, there was a big Jaina monastery in the 7th century A. D. The village was not far from Tiruvadi whose ruler appears to have been a Pallava feudatory with the title Kâḍava. (*Annual Report of the Archæological Survey of India* for 1906-07, p. 235). Pâṇa-râshṭra may perhaps be identified with Perum-Bâṇappâḍi, the province over which the Bâṇas ruled. Though no inscriptional instance of the use of the S'aka era of a date earlier than 867 A.D. has been found till now, as Dr. Fleet says, near the Pallava territory, there is no antecedent improbability of such instances being found in literature, if not in inscriptions themselves that may come to light hereafter. The use of the S'aka era is already carried back to 505 A. D. in Varâhamihira's *Panchasiddhântikâ* (*Journal of the Royal Asiatic Society*, 1910, p. 819) and the present instance is only half a century earlier. I may add here for the information of scholars that in the 6th *prakaraṇa* of the Lôkavibhâga, termed *Tiryaglôkavibhâga*, a few Prâkrit verses are quoted from a work called Trilôkaprajnapti. I give one of these verses below—

Râhûṇa puratalâṇam duviyappâṇim havanti gamanâṇi |
diṇa-pavva-viyappêhim diṇa-Râhû sasi-sarichchha-gaî ||

116. An important find during the year under report was a manuscript of the *Svapna-vâsavadatta*, a drama by the poet Bhâsa. The work was found in the Oriental Manuscripts Library, Madras, by Pandit Anandalvar, the senior copyist of my office, who has also prepared a copy of it for his own use. Bhâsa is a very old dramatist who had attained great celebrity before Kâlidâsa wrote his *Mâlavikâgnimitra*, as is evidenced by the statement in the *prastâvanâ* of that drama that there was nothing gained by passing over the dramas of such renowned poets as Bhâsa, Saumillaka and Kaviputra and enacting a drama of Kâlidâsa, a poet of the present day. That Bhâsa wrote a number of dramas is evident from the following verse quoted in Jalhaṇa's *Sûktimuktâvali* under Bâṇa-bhaṭṭa:—

sûtradhâra-kṛitârambhair nâṭakair bahu-bhûmikaih
sa-patâkair yaśô lêbhê *Bhâsô* dêvakulair iva ||

Pandit Anandalvar has also copied a part of another drama named *Pratijñâ-yaugandharâyaṇa*, also found in the Oriental Manuscrips Library, Madras, which is also attributed to Bhâsa. I am also told that about 10 more dramas, supposed to be by the same author, have been discovered by Pandit Ganapati Sastry in Travancore. One of these, *Daridra-Chârudatta*, is said to be the original on which the *Mṛichchhakaṭika* is based. But no satisfactory proof is available to show that all these dramas are by Bhâsa. None of them mentions his name, nor is any of them referred to in literature as his work. The case is, however, different with the *Svapna-vâsavadatta*, which is distinctly stated to be his work in a verse quoted in Jalhaṇa's *Sûktimuktâvaḷi* under Râjaśêkhara.

The verse runs thus—

Bhâsa-nâṭaka-chakrê'pi chhêkaih kshiptê parîkshitum ।
Svapnavâsavadattasya dâhakô'bhûn na pâvakah ॥

Another manuscript of some importance, that has been procured, is a Kannada medical work called *Karnâṭaka-Kalyâṇakâraka* by Jagaddala Sômanâtha, a Jaina author who belongs to the middle of the 12th century. The author, who also styles himself Chitrakavi-Sôma, tells us that he has drawn upon the works of Pûjyapâda and Charaka, Bâhaṭa (Vâgbhaṭa's work) and Siddhasâra. Pûjyapâda's medical work is mentioned as *Kalyâṇakâraka* and the author apparently names his own work after it.

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